This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

EGYPT AND SYRIA.

(Hill)
BLF 1787 D

LONDON
PRINTED BY SPOTTISWOODE AND CO.
NEW-STREET SQUARE

Egypt: Description &c.
Syria - "

TRAVELS

IN

EGYPT AND SYRIA.

BY

S. S. HILL, F.R.G.S.

AUTHOR OF 'TRAVELS IN SIBERIA' ETC.

LONDON:

LONGMANS, GREEN, AND CO.

1866.

APR 20 1977
NEW-YORK

NEW YORK
PUBLIC
LIBRARY

PREFACE.

THE TITLE of this book may not be attractive to every reader of Travels, for the countries visited have in these days been brought within such easy reach, that they have lost the charm of strangeness. Their interest, however, they can never lose, and their history must always form the most wonderful chapter in the records of the world.

Not the least wonderful fact in that history, is one which confronts the traveller at every point. It is a constant source of sadness and surprise to him, that scenes hallowed by the Saviour's footsteps should now be possessed by the followers of the false Prophet. By the Christian traveller, and the Mahometan inhabitant, Jerusalem, Bethlehem, and Nazareth, must therefore be viewed with very different feelings. But charity and not contempt should be predominant in the minds of both, and especially should it be displayed by the disciples of Him whose life and death enforced this highest of all virtues.

The Mussulman adheres to the teaching of the Koran with a fidelity which commands respect; and those who are brought in contact with him, either personally or

through the medium of books, cannot fail to see much in his character to esteem, and even to admire.

One thing is very easy for the writer to promise, and that is, that nothing will be found in this volume which does not proceed from his own reflections, uninfluenced by anything that has engaged the attention of others; and the title-page will have informed the reader that the impressions received during these travels have been made upon one who has visited many parts of the earth, and is fully sensible of the happy condition we enjoy in Europe, and especially in our own isle, compared with that which is the lot of people spread over so wide a portion of the globe as the Mussulmans.

CONTENTS.

CHAPTER I.

ARRIVAL AT ALEXANDRIA.

PAGE

The Port—The Plague—The moving Scene on Shore—The European Quarter 1

CHAPTER II.

THE TOWN OF ALEXANDRIA.

Tour on Donkeys—Desolate Scenes—The Monument called Pompey's Pillar—The Dogs—The Monuments called Cleopatra's Needles—The poorer Class among the Ruins of the ancient Town—The Catacombs—The Forts 6

CHAPTER III.

CAIRO.

Population—Kindness of the Consul—Character of the Egyptians—Effects of the Government—The Streets—The Houses—A Coffee-house—The Arabian Nights' Entertainments—The Shops—The Tradesmen—Ladies in the Streets 12

CHAPTER IV.

CAIRO—*continued.*

A Dinner at the Hotel—Strange Company—Christian Quarter—Copts—The Gardens within the Walls of Cairo—Search for Lodgings among the Copts—Pleasant Accident 21

CHAPTER XXVII.

MOUNT SINAI AND THE JOURNEY THERE.

PAGE

Our First Night in the Desert—Appearance of a Comet—The Cries of the Jackal—A Party of Pilgrims—The Treatment of the Camels—The Locusts—Encamp near Suez—Examination of the reported Pass of the Jews—Departure for Mount Sinai—Pilgrims—Hieroglyphics inscribed—A remarkable Track of Ants—A Burial Ground—Arrival at the Convent at the Foot of Mount Sinai—Inspection of Tombs—A Maniac—Ascent of Jebel Mûsa—Ascent of Mount St. Katherine 218

CHAPTER XXVIII.

JOURNEY FROM MOUNT SINAI TOWARDS JERUSALEM.

A Sandy Plain—High Land—Pleasantry of the Arabs—More Vegetation—Birds—Remarkable Ruins—Bedouins with their Flocks and Herds—First settled Inhabitants of the Holy Land—Sheykh of Daccarheer 230

CHAPTER XXIX.

ARRIVAL AT JERUSALEM.

Fruitful Country—First View of the Holy City—Gate of Bethlehem—Encamp in the Gardens of the Lazaretto—Removal to our Consul's Garden 240

CHAPTER XXX.

JERUSALEM—*continued.*

Different kinds of Visitors at Jerusalem—First Visit to the Church of the Holy Sepulchre—Unaffected Devotions of the Pilgrims—Principal Chapels—Examination of some Opinions prevalent . 246

CHAPTER XXXI.

MOUNT OF OLIVES.

The Via Dolorosa—Pool of Bethesda—Reported Tomb of the Virgin—Garden of Gethsemane—View from the Mount—Church of the Ascension—The Brook of Kedron 254

CHAPTER XXXII.

JERUSALEM—*continued.*

PAGE

Ceremonies in the Church of the Holy Sepulchre in commemoration of the Crucifixion of our Saviour 263

CHAPTER XXXIII.

JERUSALEM—*continued.*

Valley of Jehoshaphat—King David's Criminal Amour—Sepulchre of Samuel at Ramah—The Mosque—The Minaret—Tombs of the Judges and the Kings—Lazarus's reported Burial-place . 270

CHAPTER XXXIV.

COMMENCEMENT OF A TOUR, COMPREHENDING HEBRON, THE DEAD SEA, AND RIVER JORDAN.

Error in the Arrangements for our Departure—Arrival at Hebron—The Israelites—Their Hospitality—Some Opinions of the Author of Christianity 278

CHAPTER XXXV.

HEBRON.

Tombs of the Patriarchs—The famous Tree—Meeting with our Friends—Their Adventures—Attack upon our Servants—Account of the Hall of Justice—Delays—Arrival of our Fellow-travellers—A new Light thrown upon our Dispute—The Conduct of our Friends the Jews—Our firm Refusal of their Propositions—Offer given us to view the Tombs of the Patriarchs—Result of the Affair 285

CHAPTER XXXVI.

JOURNEY TO THE DEAD SEA.

Rocky Mountains—Marks of Convulsions of Nature—Encamp for the Night—Views from the Hills—Descents towards the Sea—Bathing—Water very cold and buoyant—Road to the Convent of St. Saba—Alarm of the Monks—Our Admission . . . 299

CHAPTER XXXVII.

CONVENT OF MOUNT SABA AND THE JORDAN.

PAGE

Relics of Monks murdered—Muleteers' Terrors of the Bedouins—Road towards the Jordan—The Remarkable River—Caution of the Arabs—Bathe in the Jordan—The Fountain of Elisha—Adventure of one of the Horses—The Robbery committed by the Bedouins 307

CHAPTER XXXVIII.

BETHLEHEM AND THE POOLS OF SOLOMON.

Christian Women on the Road—View of Bethlehem—The Descent to the supposed Place of the Nativity—A Fancy Artist—The Pools of Solomon—Adventure with a Negro—My Companions' Departure 317

CHAPTER XXXIX.

DEPARTURE FROM JERUSALEM.

New Companions—Impressions upon leaving the Holy City—Face of the Country—One of the Muleteers meeting his Young Wife—His Offer to sell Her 330

CHAPTER XL.

NABLÛS.

Fruitful Country—Nablûs—Manuscripts in possession of the Samaritans—Dissatisfaction after seeing a part of the Manuscripts . 335

CHAPTER XLI.

JOURNEY TOWARDS NAZARETH.

A Bedouin Chief—A Troop of Belligerents—Their Intentions—Improvement in the State of the Country 344

CHAPTER XLII.

NAZARETH AND THE SEA OF GALILEE.

A Traveller's Impressions here compared with those at Jerusalem and Bethlehem—Reflections concerning our Saviour—The Lady of our Party supposed to be a Boy disguised—Kindness of the Monks—A Visit from the Superior of the Latin Convent—Sea of Galilee—Tiberias—Fishermen 354

CHAPTER XLIII.

RETURN TO NAZARETH AND JOURNEY TO BEYROUT.

PAGE

Fine Country—Different Route—Mount Tabor—Mount Carmel—The Convent—Supper—The Monks had feared an Attack from the English when before Acre—Arrive at Beyrout . . . 359

CHAPTER XLIV.

JOURNEY TO THE LEBANON MOUNTAINS.

An agreeable Village—The Mountains—Curiosity of the People—Two agreeable Christian Maronite Families 366

CHAPTER XLV.

SECOND VISIT TO THE MARONITE FAMILY.

Mirth among the Party—Examination of Lady L.—Attack upon Myself on account of my Celibacy—Remarks upon the Syrian Women—The Horns they wear—Return to our Encampment—Visit from the Maronite Ladies—Joy of one especially at finding we were Christians 373

CHAPTER XLVI.

TRAVELS IN THE LEBANON.

The Emir Beshir's Palace—Turkish Soldiers—A Major's Drawing—The Colonel commanding—Agreeable Conversation—The Apartments of the Emir 380

CHAPTER XLVII.

TRAVELS IN THE LEBANON.—*continued.*

A Younger Branch of the Emir's Family—The Lebanon Princess' Curiosity—Comparison between the Two Ladies—The Lebanon Prince's Politeness—A warm Adieu 391

CHAPTER XLVIII.

JOURNEY TOWARDS DAMASCUS.

Christian Peasantry—The Anti-Lebanon—A Dreary Country—View of Damascus 400

CHAPTER XLIX.

DAMASCUS.

PAGE

The Christian Quarter—Difficulty about the Lady—The Bazaar—The Grand Mosque—Caravans between Damascus and Bagdad—Ladies in the Bazaar—Manner of Mussulmans passing the Time . 405

CHAPTER L.

DAMASCUS—*continued.*

The Gardens—House of the Bagdad Merchant—Christian Ladies—The Interior—Conversation with the Ladies—The Monks . 413

CHAPTER LI.

BALBEC.

Village of Seedge—A Polite Sheykh—View of Balbec from the Anti-Lebanon—A grand Temple—The Ruins by Moonlight—Visit to the Emir of the District—A Maronite Bishop 424

CHAPTER LII.

THE LEBANON MOUNTAINS.

The Snow—The View from the Summit—First View of famous Grove of Cedars—Encamp among the Cedars—Monks 433

CHAPTER LIII.

DESCENT FROM THE MOUNTAINS.

Difficult Travelling—A Convent—Village of Eden—Invitation from the Governor of the District—The Palace—Visit from the Governor—Some Tricks of Boys—The Governor's Hospitality . 440

CHAPTER LIV.

JOURNEY TO BEYROUT.

The Condition of the Country—Tripoli—Remains of an Ancient Town—Armed Parties—Views—Conclusion 450

TRAVELS

IN

EGYPT AND SYRIA.

CHAPTER I.

ARRIVAL AT ALEXANDRIA.

The Port—The Plague—The moving Scene on Shore—
The European Quarter.

I LEFT the island of Syra on the coast of Greece early in the month of June, and on the second day after sailing we came in sight of the desert landscape on that part of the coast of Egypt where the city of Alexandria is seated. As the elevated ground beyond the city came under our view, the first object that could be distinctly perceived was the remarkable column well known by the appellation of Pompey's pillar; but as we approached the land, some white edifices skirting the front of the town, and a line of forts commanding two harbours which are formed by a promontory that divides the bay, rose gradually from the water, with one only still standing, of the two remarkable monuments which are at the present time commonly known by the name of Cleopatra's needles.

It was for a short time doubted whether we could anchor within the harbour before sunset; and, as vessels are not permitted to enter after the setting, our failure

would have subjected us to twelve hours' delay. We accomplished our wishes, however, and anchored in the midst of a fleet of Egyptian ships of war, and some twenty or thirty merchant vessels from the several nations that were trading with this country.

We had heard of the breaking out of the plague at Alexandria before quitting Syra, which made us the more anxious to learn the present condition of the town in this particular, and we were gratified at hearing from the pilot who had boarded us, that the frightful scourge had not here assumed a character sufficiently violent to render it necessary to confine any of the inhabitants within their dwellings, except only such as had been in direct communication with fatal cases, and that the deaths, which had not exceeded five a day, were at this time reduced to three.

Our anchor had been hardly down before we were hailed by the quarantine officer, who, after being answered, came on board; but as his real business was no other than harassing the Syrian vessels by condemning them to quarantine, in order to obstruct as much as possible the intercourse between Egypt and the Sultan's more proper dominions, we found no difficulty in obtaining immediate permission to land.

Boats that had waited at a little distance from our vessel's side for permission to board, were now waved to approach; and, two handsomely-dressed Egyptians mounted the ship's side, and presented themselves as dragomans or guides to an Italian gentleman and myself, who were the only passengers on board; and, as soon as we had engaged their temporary services, we took leave of the packet and were rowed speedily towards the shore.

Following the advice of our captain, we gave orders

that we should be conveyed to a certain European hotel which is not frequented by the scampering English travellers who arrive once a month, and proceed with the India mails.

The sun had hardly set when we touched the Egyptian shore, and as soon as we jumped upon the quay, we hired donkeys for ourselves and our dragomans, and a camel to carry our baggage. As we rode through the crowds of people about us, we observed that our guides were frequently interrogated by the better dressed among the men, and we were curious to know what questions were asked, but we did not learn that they exceeded a few enquiries concerning our rank, upon which subject we were asked no questions by our guides, but which we afterwards learned they had taken care to inform every one, was at least that of Pashas in Egypt; but, that we did not receive any particular mark of respect, I was not long in the country without knowing how to attribute to the constant, but too well understood practice of the Egyptians employed by Europeans, of placing the rank of those whom they serve as high as they think may be credited by any of their countrymen with whom they are in any way brought in contact.

As far as the quay extended, there was nothing that differed much from the quays in towns of equal commercial importance in Europe save the moving scene; but a more remarkable spectacle to a stranger than this exhibits, it is not easy to conceive. Egyptian Arabs of the *bourgeois* class, seamen from the eastern and western ports, working men in their Arab costume, mingled with Turks and Greeks, with strings of camels and many donkeys, were all at the same time under view; and, it was not until we entered the narrow ways within the town,

that we saw distinctly the features that characterise the Egyptian people.

The first street we threaded was ankle-deep in dry dirt, and rubbish from the decayed houses. Not half, indeed, of the houses that had been formerly in this street were now standing, and these afforded little relief to the gloomy scene. None had any windows upon the ground floor, and few, more than a single window projecting from above, the sides of which were close latticed, while the fronts were boarded, and could not have admitted any direct light.

As we proceeded, we came to a short street with shops and stalls. Here the way was obstructed by some men and old women seated upon the ground. The women wore only a loose blue shirt, leaving their bosoms generally bare, though their faces were concealed, except the eyes, by the well-known veil of the country. They were selling cucumbers, oranges, dates, and other fruits, while the larger capitalists of the other sex were vending the pastuke, which was laid out in such quantities as to inconvenience the passengers. Thus, as we had been cautioned to avoid touching any one on our way to the European quarter of the town, it was not easy to effect a passage without one of the dragomans preceding us upon his donkey, with a calabash in hand, of which he made free use.

The houses in this quarter are built, some of mud, and some of unhewn stone of a dusky red colour; and in some cases they have just enough remaining of the stucco with which they had been plastered, to perfect the deplorable picture of wretchedness and ruin.

It was near the close of the short Egyptian twilight when we issued from among the gloomy habitations of the people of Alexandria, to come directly upon the

European quarter of the town. Here we found an open oblong place, such as would not discredit any country in Christendom. The houses are here regularly built, and many are of hewn stone, and spacious, and they are generally occupied by European merchants and foreign consuls. Here we entered a house which had been recommended by the captain of the packet, and which was kept by a Frenchman.

CHAPTER II.

THE TOWN OF ALEXANDRIA.

Tour on Donkeys — Desolate Scenes — The Monument called Pompey's Pillar—The Dogs—The Monuments called Cleopatra's Needles—The poorer Class among the Ruins of the ancient Town—The Catacombs—The Forts.

My travelling companion and myself, rose at an early hour on the day after our arrival at Alexandria; and having taken coffee, after the French mode, to enable us to wait without inconvenience for a more substantial breakfast, we left the hotel to make a first tour, under the advantages of the cool air which even the southern night engenders. Advised by our guides, we hired donkeys, and took the direct way towards the well-known column already mentioned, which is the most remarkable monument that Alexandria possesses of her former position among the famous cities of the world.

Leaving the great open place at the opposite end to that at which we had entered on the preceding evening, we passed immediately beyond the regenerate portion of the town to the first scene which recalls what has been long impressed upon all our memories concerning the unmatched vicissitudes of this memorable city—of that Alexandria so remarkable as the long depository of the intellectual remains that survived the devastations of the conquerors of the world, the fanaticism of the Saracens, and the general barbarism which prevailed during the

Middle Ages. We were now, perhaps, riding over the spot upon which once stood, and beneath which might now lie in ruins, the very edifice within the walls of which slept many of those works to which we owe the revival of learning. Pits, excavations, rubbish, and piles of hewn stones, with here and there portions of broken columns, which appeared to be the remnants of towers and walls, cover a vast waste of ground, from which the materials are at this day drawn to adapt the site of the city of the Ptolemies to the habits of the growing population, among whom are mixed many Europeans.

If it be true, indeed, that Alexandria had no other rival in wealth and the works of art in any city of antiquity save Athens, and if she had really the number of palaces reported, besides numerous public buildings, apart from the dwellings of her commercial and her meaner population, at the time of the Saracen conquest, we may yet expect the recovery of further aids to antiquarian knowledge. The ashes of Vesuvius were scarcely more destructive to Pompeii than the sands of the desert have been to this once magnificent city, which was probably not long depopulated before the greater portion of its edifices were buried beneath the drifting sand, with the accumulating rubbish of the deserted and fallen edifices.

Before we reached the gate of the city we must have passed over a mile of this desolate scene, relieved only from absolute desolation by some groves of palm-trees, and a few hovels into which some women and children fled and hid themselves as we approached.

The more durable and remarkable of the only two ancient monuments now entire we found standing upon a mount at a distance of a few hundred paces from the gate of the modern wall of Alexandria, which opens upon the sterile and desert country, forming the narrow isthmus

between the sea and the lake Mareotis. Pompey's Pillar, as it is well known this column has been called, it is at least agreed by many learned travellers in Egypt since the accomplished Denon, has looked down upon all the changes that the memorable seat of the arts, of learning, and of commerce has through so many ages undergone, from the time of the Emperor Diocletian, in honour of whom it is said to have been erected, to the present day. By the European traveller, to whom the desert is new, the monument is contemplated in unison with those impressions of awe with which the desolation of the absolute desert inspires us. No other object of human workmanship meets the eye near this column; nothing to raise in the mind a comparison between the works of various nations long since passed away. There were some dogs sitting upon mounts of gravel and sand, and even these were so like in colour to the soil upon which they trod, that they were hardly distinguishable until disturbed by our approach, and they fled, barking or howling, whenever we made any attempt to get within a stone's throw of them.

From the foot of this great column, well known from innumerable drawings, we gave directions that we should be conducted to the other standing monument, which is one of the two obelisks already mentioned, and misnamed, like their sister work of art, Cleopatra's Needles. Having recrossed the desolate wastes, we reached this obelisk, standing a little in the rear of the batteries which command the eastern harbour of Alexandria. It is about sixty-five feet in height, and has its sister column lying on the ground beside it. These columns have given rise to several conjectures among the learned, of which perhaps the most agreeable to contemplate is, that they were both brought from Memphis, and that they

here adorned the palace of the Ptolemies. They are of Thebaic stone, and are covered with hieroglyphics.

Before we left this monument, my companion made some remarks not unsuitable to the occasion. 'I have seen,' said he, 'an Egyptian obelisk at Rome, where it is strangely placed in front of the Duomo of the Christian world; and I have seen the same thing at Paris, which the French, with somewhat better taste, have set up in the *Place de la Concorde;* and you doubtless have another, of which you may have made an appropriate use. They are, at least, moral records which should teach the nations humility.'

The immediate vicinity of this uncertain symbol of what has been, presents a living scene which, as the first the traveller will contemplate of Egyptian wretchedness, will long remain engraven on his memory. The people, however, of this quarter are neither the proper inhabitants, nor are they permanently fixed, in Alexandria; for they consist, for the most part, of the families of soldiers in the service of the Pasha. They are located among the ruins of the ancient town, and though within the walls, they are yet at a distance apart from both the European and the native quarters. They are, however, familiar with the European travellers, on account of their situation; and we did not appear to excite among them the same fears which seemed to possess some of the more wretched of the people we had before seen. Many of the children, on the contrary, came up to us, and we heard from them for the first time the word *bucksheesh,* which became afterwards as familiar to our ears, and it is precisely of the same meaning as the *nix mongare*, which is the Italian of the more wretched part of the islanders of Malta for nothing to eat.

We rode slowly along a pathway which passed near

some of the dwellings of these people, in order that we might the better see what these were like. They consist of walls constructed of unbaked bricks made of mud and chopped straw. Some are roofless, and others are merely covered with sticks and palm-leaves. Several of the fair sex came out of their hovels, and many of the children at their bidding solicited charity by the use of the word above mentioned. The women were of all ages, from fourteen or fifteen (at which they are full grown) to forty or fifty; this we had no difficulty in perceiving, as their loose blue shirts, open at the bosom, and the veil covering their faces, formed their entire dress; but we saw few men that were not decrepit or blind. We were here accompanied, indeed, by an old man who had a long white beard and carried a staff, and we made all the use we could of some little authority he seemed to possess, and had placed at our service, to try to obtain admission into one of the hovels. He was not, however, able to find one in which there was no daughter of Egypt, whose presence, whether infirm with age or blooming with youth, was equally sufficient to bar our entrance, even though we may have seen the same without doors.

The second morning after our arrival in Egypt we visited the catacombs of Alexandria, which are almost as familiar in name, notwithstanding the little that is known concerning their origin, as the monuments above ground which we had the day before visited. An old Arab who keeps the door of these gloomy vaults furnished us with torches, and, after entering through an arched roof, we explored several chambers excavated in the solid rock. Some of them were so full of sand and rubbish that we had to creep into them with the lights, upon our hands and knees, and we were half smothered before we

returned. In those that were the more easily entered are found recesses in the sides where the ashes of the dead may have once reposed. But these were too firmly closed to admit any one to penetrate, and the prevailing feeling with travellers will probably be, surprise that no effort should have been made to clear them out, in the hope of discovering some key to the true purpose of the whole of the caverns.

The same day we made such a survey of the forts of Alexandria, as might, without the advantages of a military eye, convey some idea of their strength, which appeared to us to be formidable.

The population of Alexandria is said to be 60,000, of very mixed character, composed chiefly of Arabs, Turks, Greeks, Armenians, Jews, Copts, and a few French and English.

Satisfied with what we had seen of the chief objects of interest here, we determined upon proceeding to the capital of Egypt, where it was our intention to remain until the rising of the Nile, and the approach of the cooler season should admit of our undertaking the voyage into Upper Egypt with the greatest advantage. Steam had already broken the solitude of the desert through which the 'father of waters' here flows, and mingled the last of European wonders with the scenes of man's earliest efforts to advance from the wild to the refined state of society; we were therefore transported to Cairo, which is about 112 miles above Alexandria, and at five miles above the apex of Delta, with the same facility that is experienced in passing from one town to another in Europe, and we took apartments for the present in a house chiefly inhabited by resident Europeans.

CHAPTER III.

CAIRO.

Population—Kindness of the Consul—Character of the Egyptians—Effects of the Government—The Streets—The Houses—A Coffee-house—The Arabian Nights' Entertainments—The Shops—The Tradesmen—Ladies in the Streets.

A EUROPEAN in Cairo will naturally be first led to consider the amount of respect due to the capital city on account of its antiquity, and the changes it has undergone; he will then regard the character of its present inhabitants, and the position which they maintain in a moral as well as political sense, in their relations to the inhabitants of the world in general; we shall not therefore be transgressing the limits within which it is intended to keep these remarks, if we first recur very concisely to this general view of the famous city.

Cairo, or *Musr*, as it is called by its inhabitants at the present day, was built in the tenth century of the Christian era and called *El Kahira*, 'the victorious,' from which is doubtless derived the name by which it is at present known to Europeans. It has been at all times enriched by its commercial intercourse with Europe and Asia; and its present resident population is estimated by Mr. Lane, the most accurate observer of such signs as can alone lead to any knowledge on this subject, at about 240,000 souls, of whom about 190,000 are Mahometans, about 60,000 Copts (who are the descendants of the more ancient Christian inhabitants of the country), and from

between three and four thousand Israelites; but, after a few observations made in Cairo, it is easy to perceive that the town has at no very distant period contained many more inhabitants than at the present day.

My first step after arriving in the capital of Egypt was to call on Her Majesty's consul, who kindly instructed his most intelligent janizary to find me a permanent dragoman. This was not, however, the business of an hour. In the meantime, my fellow-traveller and myself engaged a temporary servant, who spoke French, and under his guidance we made the first imperfect survey of some of the principal thoroughfares of the city, of the character of which, and the impression which they made upon us, I shall endeavour to give some account.

If the difference between civilisation and barbarism consisted chiefly in the forms of the houses in which men reside and the vestures which they wear—if knowledge and freedom, and ignorance and tyranny, only influenced what is visible or tangible, or capable of statistical calculation, a few paintings and a few arithmetical figures would not only more truly describe a people than the imperfect impressions of a traveller, but would be all-sufficient for whatever the most ardent lover of progress could desire. But—if Egypt has a form that may be represented on canvass or figured in arithmetical numbers —she has a spirit, an intellect, concerning which, every endeavour to throw any light, is at least an endeavour to aid the efforts of men in search of the means of ameliorating the condition of the less happy part of our fellow-beings. With this impression, then, though no more than that of a mere traveller, I shall not hesitate to notice any little incidents that may occur, however trifling in themselves, whenever they may appear to be characteristic of men under the influence of

institutions which exhibit the human species in a different aspect from that in which they are commonly beheld in Europe. The modern Egyptians are without instruction. They know not the steps that lead to what we term civilisation. Just knowledge we believe will some day cover the earth, and produce the legitimate heirs of civilisation. But to expect that the condition of that portion of mankind who remain still in the darkness of the earlier ages of the world may be ameliorated, or that the institutions of civilised Europe, which are the result of the accumulated knowledge of ages and the introduction of the matured sciences, could arise before knowledge is widely spread, would be like believing that we could have had a Newton without a Bacon, or that we could have had a bill of rights without a *magna charta*. The Alfred or Numa of modern Egypt is not yet born, nor the just steps to progress yet conceived.

The effects of the government of the late rulers in Egypt have been such as arise from ambition and avarice, the consequences of which have been depopulation, increase of poverty, corruption of the sources of justice, and other ills, by no means counterbalanced by the introduction of some European arts, which has been a step as opposite to the interests of the country, which is designed by nature to be agricultural, as tyranny and injustice to political or moral progress.

The temporary servant whom my friend and myself had engaged had disappeared for a short time after receiving notice to be prepared to accompany us upon a little tour in the streets of the town, and he reappeared transformed, at least as far as the 'trappings and suits' of dignity can transform, from a humble menial to a proper dragoman. In place of the simple Arab blue shirt, red girdle, short drawers, and dirty, once white, turban, he was

now dressed in Turkish full white muslin drawers, girded at the waist with an amply figured shawl, a red and white embroidered vest with sleeves, white stockings, red morocco shoes, and a rich blue tasseled red turban, with a sword hung by his side and a brace of huge pistols stuck in his girdle.

We had heard, upon good authority, that there was no probability, while we were accompanied by a servant dressed in this manner, of our receiving any kind of insult in the streets, we therefore took no pains to prevent our guide retaining this warlike appearance; but, mounting donkeys, we proceeded under his good escort to make a first cursory survey of the leading streets of the Egyptian capital.

The streets of Cairo are usually either almost without a passenger, or else crowded to excess. None have any sort of pavement; but the want of this is scarcely felt even by Europeans, for rain is very rare indeed, and the streets are commonly too close, by reason of the projection of the superstructures of the houses, and the frequent obstruction of gates, to admit of the wind raising the dust; while, instead of carriage-wheels to tear up the broader ways, nothing but the measured step of the Arab, the broad foot of the camel, the unshod hoof of the walking horse, and the lighter tread of the ambling donkey, press the ground. Streets that are much frequented are often not above fourteen or fifteen feet in width, and a great portion of them do not exceed eight or ten feet. The houses are usually two or three stories in height, and in many streets they have gates which open upon courts, and there are no windows within the courts or in the street upon the ground floor. In some streets the projections with windows forming the upper stories of the

houses bring the third story of opposite houses so near together, that in many cases portions pass beyond each other, as if the buildings were dovetailed at the top, and thus the light is much obstructed. Neither the foot-passengers nor the camel and donkey-riders in Cairo are always able to avoid these alleys, as they should more properly be termed, and it is not uncommon to find the steps of a beast of burden suddenly arrested by his load striking against the walls of the houses on both sides, while, in the meantime, if any foot-passengers or donkeys should be passing by, they must wait, or pass beneath the projecting portions of the arrested loads. But to counterbalance these inconveniences, there is, at least, always this advantage during the warmer season, that the streets are cool at all hours of the day.

All the houses except the very meanest in Cairo have the ground story constructed of, or externally cased with, a calcareous stone, which is easily cut and worked while new, and becomes hard after long exposure to the air, and this stone is found everywhere in Egypt within a short distance from the Nile.

The superstructures of the houses are usually formed of unburned bricks plastered with mud and chopped straw, which renders them all of the same colour, which is that of the ground of the desert, or a little darker. But in the streets where the better sorts of houses are found, their fronts are sometimes constructed in alternate layers of red rocks and white rocks, so that the colours remain as long as the walls endure.

With this exception, there is no departure from the constant desert colour which so well accords with the general decay. But the contrast between the lives of the first inhabitants of these gloomy remains of former splendour, and the lives of the living inhabitants of Cairo,

cannot fail to impress the stranger strongly with the temporary character of everything in this imperfect world.

The streets of the commercial and more populous quarters of Cairo present a great contrast to those above described. The width of these is generally sufficient to allow loaded camels—which, from the quantity of goods with which they are charged, generally occupy more space than vehicles of any kind—to pass to and fro without inconvenience to pedestrians.

It was not, indeed, until our entrance into one of these thoroughfares that we felt that we were in a populous city, or that we had the opportunity of making particular observation of any features peculiar to the Egyptian Arabs in their capital. The first thing that attracted my curiosity was an ample party at the entrance of a coffee-house, gathered round an Egyptian, who was reading to his countrymen a work which, upon enquiry, we found to be one of the hundred and seventy stories in the '*Alf Seela O Lila*,' which we term the 'Arabian Nights' Entertainments,' and which seemed to afford great amusement even among the grave inhabitants of Cairo.

We soon came upon a commercial street, where there were rows of shops filled with all kinds of goods on both sides, while the way was thronged with foot-passengers, loaded camels, and donkeys with riders. The best shops are properly deep recesses, called *mustabahs*, in the lower stories of the buildings. In their fronts they have each a projecting apartment, with floors about the height of the waist. There are shelves on all sides within them, replete with goods, and provided with shutters divided horizontally in the middle, with hinges at the top and bottom.

The floors within these open fronts were here covered with carpets, made, if you might judge from the agreement of the pattern and the place, for the very purpose, and upon the seats there were cushions. Rails on either side separated the otherwise adjoining shops, and were also placed in front, with an opening in the centre or on one side, and within these rails the merchants sat or reclined while enjoying the *tchebook*, apparently with as much unconcern, until addressed, as if they had no interest at stake.

But although this is the general character of the shops of the dealers in the finer or more expensive kinds of goods, there are many exhibiting tobacco, fruits, pipes, sweetmeats, chandlery, butter, cheese, hardware, and earthenware, none of which have these agreeable fronts, but are merely great cupboards, in some of which the dealers sit ready with their weights and scales, while in others, men are seen following their various mechanical employments.

We stopped at a shop which was stocked with woollen goods, and we asked to see some *tarbooches*, which it was quite time we should substitute for our European hats; and this gave us the opportunity of taking a nearer view of the good dealer's depôt, and of gaining a little knowledge concerning the method of transacting this kind of business in Cairo.

Our dragoman first asked to see some of the better sort, upon which the dealer, after very leisurely placing his pipe against the wall, rose, and kneeling upon his seat reached us about a dozen of various prices, from thirty piastres (or about six-and-sixpence) to some, with very gay and expensive tassels, for which he asked a sum equal to three pounds sterling. We had now a great deal of bar-

gaining, or at least talking, between the guide and the dealers, which probably related more to the little present that guides are accustomed to receive from the dealers on these occasions, than to the prices of the *tarbooches*. At length, however, we suited ourselves, and all parties were satisfied, both with the principal articles we purchased at a moderate price, and several white caps which are always worn beneath the *tarbooch*.

Crowds of pedestrians are seen lounging from stall to stall in these thoroughfares, pipe in hand, and many mounted upon donkeys pursuing their way through the throngs, with occasionally a prouder man upon a richly caparisoned steed, and attended sometimes by a servant mounted, with his master's *tchebook* in his hand, and sometimes by one or two attendants on foot by his side, but in all cases by a *scize* or hostler, whose business in the street is to open the way for the horse ridden by his master, with the free use of a whip or stick.

But amidst all the varieties of the scene, and the crowds that thronged the thoroughfare at this time, though we saw many women of the inferior classes, only one party of the ladies of Cairo came before us. They were seated very high upon tall donkeys, and wrapped in black silk robes which entirely concealed their persons; but were guarded, as far as we were able to perceive, only by the boys who drove their donkeys. But if we might judge from their eyes, the only feature visible, they were generally young and attractive, though the edges of their eyelids were well blacked with *kohl* after the fashion of the Egyptian women, to set off that usually fine feature in a southern clime.

During this tour we saw no shop or office of any kind which could have belonged to Europeans, and we met

none but native Egyptians. Thus, satisfied with this first introduction to one of the great thoroughfares of the Egyptian metropolis, we returned to our hotel to dine at a Cairo 'table-d'hôte,' upon the character of which a few remarks will be made in the following chapter.

CHAPTER IV.

CAIRO—*continued.*

A Dinner at the Hotel—Strange Company—Christian Quarter—Copts—The Gardens within the Walls of Cairo—Search for Lodgings among the Copts—Pleasant Accident.

EVERY one knows how much less reserved and difficult of access we find foreigners than foreigners find us, though we are in fact more ready for familiar intercourse with strangers than with our own countrymen. It happened, during a walk which I took with my Italian companion, Signor Mirando, in the garden of our hotel, that before dinner both my friend and myself, had become familiar with a mixed group of strangers. Europeans in Arab costume asked questions that soon discovered that their adverse politics had caused their evident exile. There were Frenchmen, Germans, and Italians among them, all of whom spoke very openly, and there were some Spaniards who were silent.

But we were summoned to dinner, and on entering the room we found a table laid out for about twenty guests, and among those who came were several whom we had not before seen. They seemed to be for the most part of the same countries as those whose acquaintance we had already made, with the exception of two Bombay merchants, who, with myself, were the only British subjects present.

The landlord, who was a Frenchman, now took his

post at the head of the table, and the feast began. Good *bouillon* was followed by *bouilli*, and *bouilli* by fish, fowl, flesh of kid, and mutton, and beef; and after these came several kinds of *confitures*, such as none but a Frenchman knows how so to mingle with heavier viands as to neutralise their ill effects, and all minds seemed for a time absorbed in the enjoyments of the table.

The scene, however, began gradually to exhibit symptoms of less sensual enjoyment. The grosser pleasures of the table must cease, and the best appetite must be in time sated. The choicest dishes can but respond to our immediate necessities, and the force of art can go no further. But wine still comes to relieve the dulness that may succeed, when the lips give utterance to what the spirit dictates, and words and phrases have no longer a doubtful meaning. Several Italians first conversed together, moved almost to tears with feelings of attachment for their country, and sympathy for those of their countrymen still subject to a foreign yoke. They agreed that were all Italy but free, and one people, their country would soon again take the lead in human affairs, both moral and political, as well as in literature and science. The natural riches of the fairest of the provinces of Italy, said a Venetian, now maintain the fortresses and prisons of Austria, and the world sees, and approves or permits, the tyranny which engenders this injustice. A Prussian approved the declaration of the Venetian, and blamed the French people, who he said were responsible for the present condition of the Austrian portion of Italy. But a Frenchman, when he heard this, exclaimed, 'It is not to France nor to Frenchmen that Italy owes her troubles, and there is hope yet.'

But this was but a slight indication of the full character of the scenes that followed. Italians, Poles, Spaniards,

Germans, and others, all soon vied with one another in the vehemence and bitterness of their hatred of all that is held to be sacred in Europe. 'There are no kings on the earth,' said one, 'that should not be dethroned;' 'no governments,' said another, 'that it is not lawful to overthrow; and no liberty extant, except for a European, in Egypt.'

Such anathemas against European rulers next followed, as defy all the power we possess to faithfully record. 'There was no religion,' was now said, 'that was not a cheat! There were no devils but the European sovereigns! There was no God!'

But what is bad as well as good has its end; and parties were withdrawing to enjoy the tables of another kind, with coffee, *tchebooks*, cards, dice, political liberty, and unrestrained moral licence, when Signor Mirando and myself retired to take our *tchebooks* and coffee in our private apartments.

This was the first, as well as the last, dinner of the kind that I partook of at Cairo. The whole character of the thing was such as few Englishmen would choose a second time to encounter. The feelings of my friend were not less outraged than mine by this sample of European manners and morals in a Mussulman city. Thus, with one of his countrymen whose acquaintance we had opportunely made, and sometimes another Italian, to whom we were indebted for great civilities, we formed a little party, and lived apart from the rest during the short time that myself remained at the hotel. I ought to mention, however, that my travelling friend met with better company in the same hotel later in the season, when the travellers began to arrive from Europe and from Palestine.

The plans for the future which my companion since

quitting Syra, and myself, had now formed were different. It was my friend's intention to cross the desert as soon as the extreme heat which prevailed should have moderated, while I had determined to visit the upper country, for which it was necessary to remain at Cairo until the inundations, which would not yet for some time prevail, should have sufficiently subsided, and the weather become cool enough, to mount the Nile with the greatest advantage. Under these circumstances I determined to procure a house in which I might remain for some months.

Cairo, like all Mussulman cities that have any portion of their native population Christian, has also its Christian quarter, which is named after the particular sect which inhabit it, who are here the descendants of the ancient Egyptians, and distinguished by the name of Copts; and it is in the Copt quarter alone that Europeans can conveniently reside. In this direction, then, under the guidance of the servant whom my friend and myself had hitherto had in common, I set off in search of a private dwelling.

We first passed through a quarter in which there were residing some Europeans, the distinguishing feature of which seemed to be some wine and beer stores, or cellars with advertisements generally in an Italian monosyllable. At the most notorious of these, which I afterwards frequently passed, a European was sitting, Bacchus-like, by the side of a cask of wine, the very antitheton, in dress, figure, and pursuit, to an Arab of the same class.

We next came upon the most open and delightful portion of the Egyptian capital, which, in a complete account of Cairo, would well merit a particular description, but a few words will here suffice.

The proper gardens within the walls of Cairo are gene-

rally close and gloomy, but the great square of Uzbekheeh, which we now entered, is remarkable for its open and cheerful character, and wants only the moving scene of a similar place in any city in Europe to display many of the appendages to refinement during the hours of relaxation. But what it presented now it presents at all hours. The Pasha and his predecessors have here planted shrubs and laid out walks, and made avenues of the fresh circassia, and thus given form to the ready materials, before the elements that should animate the scene are yet conceived. It forms a nearly square space about a mile and a half, where on all sides are seen to the best advantage some of the finest edifices in Cairo, including a military college, and a long line of ancient houses, evidently the residences of families in easy circumstances. Between the houses and the walks there is a broad road, where may be often seen a stately Arab on horseback, attended by one or two servants on foot, and a *scize*, or hostler, who precedes him. Dikes have been raised to form a canal that receives the waters of the Nile, which circulate round the place when the inundations have attained a considerable height; but this again becomes dry when the Nile is lower. The walks on the bank of the canal have been planted with trees, which now flourish in all their freshness and beauty.

Although there are in general but few of the votaries of pleasure to be seen at the very place which seems formed for their reception, there is a little exception when the canal is full. At that time a few benches and stalls are placed together in a narrow space near the Christian quarter, and these are chiefly frequented by the Copts, with whom are mingled a few of the less rigorous of their Mussulman neighbours.

After keeping the broad road by the older houses that face the canal, we entered an alley by a gate that would scarcely have admitted a horse and his rider, and after threading one or two more of these passages, we arrived at the house of the patriarch of the Copts, who my servant had learned, and I believe correctly, possessed all the habitable houses that were to be let in this quarter.

The good man's gate was shut when we arrived, but on knocking we were quickly answered by a porter, who, after opening two doors, admitted us without hesitation. The ready official was an old man, without shoes, and in very rags, presenting altogether so wretched a figure, that he looked more like a melancholy maniac than a member of the household of a high church dignitary. But as soon as he was told that my business was to confer with the patriarch, he informed us that his Grace was indisposed and confined to his bed, but that I might see a deacon of the church, who was at present by the bedside of the patriarch. Thinking this sufficient, I requested that I might see the deacon; upon which the good man, after having conducted us across a spacious court to a recess furnished with benches, bade me be seated, and then left, to communicate my wishes to the dignitary above mentioned. He was, however, some time before he reappeared; but it being the first occasion that I had of seeing the entrance of a native house at Cairo, I made with my guide a prying tour of the court, in which I found sufficient to interest me during his absence.

'There is no danger of committing any offence here,' said my guide, in answer to a question concerning the fair sex that I put to him. 'There is no harem to intrude upon, and the people are as humble as they are poor.'

The court was of the form of a parallelogram of

about forty feet by twenty, with a deep recess on each of the longer sides, the one at which we had entered having two doors at the bottom of it, and the other having a door and also a bench, upon which the attendant had requested me to seat myself. Upon one side of the house there appeared to be three stories, and upon the other only two. There were no windows on either side looking upon the court, but from the door upon the staircase which we opened we could perceive windows, apparently latticed and closed. We opened another door on the opposite side of the court, within which we found a donkey and some goats; and upon the pavement of one of the wings of the court, which was strewed with a few dried palm-leaves, lay a miserable half-starved mule, which we afterwards learned belonged to the deacon, who was only upon a visit to the patriarch. Some dirty straw was lying before the wretched animal, but he looked more ready to die than to eat. In the same wing of the court there was also a well, furnished with a pulley attached to a short beam extending from the wall, and there was a little recess upon which stood two large jars containing water.

At length the attendant who had admitted us was seen with slow step descending the stairs, followed by the churchman in his black turban and dark under as well as upper dress, and Arab robes. And now a little circumstance occurred, the mention of which may be slightly useful to some one intending to make a journey into the East; for it will show that we should begin our outward change of manners simultaneously with our change of costume.

As the parties approached each other, there could scarcely have appeared, to the most facetious disposition, to be any element of the ludicrous in the sober group.

What could there be between a grave Coptic deacon with an old and ragged attendant, an Englishman with a Mussulman guide, and two boys that had just brought in our donkeys to pick up some loose blades of straw that were scattered about the court, that could belong to the ludicrous? The priest, indeed, advanced the very picture of gravity itself, and as he approached, he gave the salaam, or accustomed salute of the country; and to respond to this I lost no time, for I immediately raised my hand to uncover and return the compliment by a European bow. But I had forgotten that my hat had been changed for a *tarbooch*, and upon finding the accustomed covering of the head wanting, and not remembering upon the instant that the *tarbooch* should never be removed, instead of putting my hand upon my breast, after the manner of the deacon, I made an attempt to lift the *tarbooch*, by which I doubled the awkward consequences of the error by knocking it off, without being able to catch it as it fell. 'The devil take it!' or some such expression of anger, would perhaps have been satisfaction enough for this. But it happened that, at the very moment of the mistake, one of the poor donkeys was picking up a piece of straw by my side, and the *tarbooch* fell upon his head as he was raising it. The beast, doubtless not knowing it from the falling leaf of a palm-tree, or from a bee come to worry him, flapped his his ears and tossed his head, and thus threw the *tarbooch* directly in the face of the deacon, who, as he started back and raised his hands, tossed off his turban also, and left his head as bare as the barber had perhaps that morning made it. But this was a subject for additional vexation rather than amusement. Indeed, it seemed as if mirth were never at a greater distance than at this instant; and, had the deacon and the attendants only

thought of recovering the turban, and myself and guide thought but of the *turbooch*, we might have parted with indignant feelings on one side and vexation upon the other. But nothing was further from the thoughts at least of the Egyptians, and upon the instant the two Copts, master and man, fell upon the poor donkey, the deacon seizing him by the fore-lock and the attendant by the tail, which the latter began to twist after the common custom of tormenting this animal in Egypt. But this was but a signal for worse that was at least preparing for poor bruin; for my attendant, not certainly in aid of the oppressed, but for vengeance, in spite of the screaming of the boys, drew his sword, to vindicate, as he said, European honour upon the beast; and, as I seized his arm, it might be truly said the poor beast was the object at once of three human passions: anger—revenge—and pity, which came to rescue him from a violent end. He might have been insensible to his position, and certainly seemed so; for in spite of the tugging of his mane and the twisting of his tail, he neither brayed nor kicked, and almost seemed to say, 'If you will, you may!'

But if this sudden burst of passion was great, it was not of long duration, and the Mussulman's sword was not sheathed, nor the turban and tarbooch long recovered, before this ill-humour gave place to more humane feelings. Neither religion in her gloomiest apparel, nor ragged poverty, nor Mussulman gravity, could resist the better dictates of nature, and all now, from the deacon down to the happy donkey-boys, joined heartily in a jocund chorus, and the poor donkey walked leisurely away. Such were the accidents that attended my introduction to the good Copts of Grand Cairo.

The deacon, as the porter now left us, conducted my

dragoman and myself to an apartment upon the ground floor of his patron's mansion, and bade me be seated upon a divan, and my servant on the floor. He then took his seat beside me, and our business forthwith commenced.

I began by telling the worthy churchman my chief want, which he had probably guessed, as his reply was rather quick for an Egyptian. The patriarch, he said, had houses to let, but whether they would be placed at my service must depend upon several matters which were necessary to consider. Among these, he said, the principal would be my objects in coming to dwell in this quarter, and the sort of establishment I intended keeping. The patriarch, he said, would not lease one of his houses to any stranger whose pursuits would give umbrage to the Mussulmans around, nor to any one whose morals might be likely to bring scandal upon the Christian population. Had I a wife, he asked, or a female slave; or did I intend, like some Europeans, to keep an establishment without a harem, in defiance of Arab morals, and therefore an insurmountable objection to my settling among them. All this, however, he said, was asked without the least desire to know more of my affairs than would enable him to do what little might lay in his power to serve me.

I was not well prepared for these questions and objections, but I informed the deacon that I had brought no wife with me, and that I had neither married nor purchased a female slave since I arrived. But I added that celibacy was not considered disreputable in my country, and that I wished that the error, if it were such, might be here overlooked or pardoned; but if this really could not be done, that the offence might be endured, until time at least had been given, to properly remedy the evil

by my obtaining the first of all Christian men's wants and desires—a lawful wife.

To have reached this point in the progress of business between two men whose natural signs as well as speech were unintelligible to each other, would have been impossible without an interpreter; and, through an interpreter who, as a Mussulman, I was forced to believe was prejudiced against the religious order to which the deacon belonged, and thus likely to be not always correct in his interpretation, was not quite so easily done as it might appear to have been. We had arrived, however, at this point of the negotiation, when we were interrupted by the reappearance of the ragged attendant who had for a short time left us, and he now came in with two long *tchebooks* and two cups of coffee, which he presented to the two principals who were seated upon the divan, and then took his seat by the side of the interpreter; and, as the deacon and myself puffed and sipped in preparation for the next stage of the negotiation, the two servants conversed concerning the difficulties to be overcome.

I shall only add, that our negotiations came to no favourable termination, and that the British consul on the following day sent his chief dragoman with me in search of rooms, when, by his aid, I found a suitable house and apartments, still in the Coptic quarter.

CHAPTER V.

CAIRO—*continued.*

Horses—Dragoman—Size—Janizary—Manner of Riding—Visit to Shubra—Ceremony of admitting the Waters of the Nile to Cairo—The Fertilising Qualities of the Deposit left by the Nile Water—Citadel of Cairo—Ali Pasha's Tomb—View from the Citadel—Beasts of Burden.

WHEN I was well settled for some time to come, I engaged a proper dragoman and a cook, and purchased a horse, which I found useful for a European remaining any time in Cairo, on account of the respect which it is necessary to court, although one has to make the sacrifice of riding perhaps a fleet animal at a walking pace in the town, a faster being very difficult, on account of the narrowness of the streets and the crowds of passengers on foot.

My dragoman, or interpreter, it is as well to mention, had been a janizary in the service of the British consul, by which is understood a useful attendant upon a European consul or vice-consul, every one of whom has one or more of the natives of this class employed in various ways in his service. This convenient aid usually speaks one of the European languages, though this may not be that of his employer; and the more important of his duties lie in escorting his employer when abroad, and in acting as a trusty messenger in the conveyance of letters or messages requiring circumspection and formality. The rest of the servants wait more particularly

upon the second officer of the consulate, and rather occupy the place of the Suisse at the greater hotels in Paris, or of the messengers who sit at the gates or within the entrance-halls of our public offices in London.

The costume of the proper janizary is Turkish, and the same as that of the Turks or Egyptians in the service of the Government, with the addition of a richly-figured silk kerchief and tassels, which is wound round the tarbooch upon the head. The upper garments consist of a rich vest and jacket embroidered with a great variety of silk and gold ornaments. A costly shawl is wound about the waist, within which pistols are generally placed, and a sword is worn at all times; while, for trousers, they have loose drawers of white cotton, which tie below the knee, white cotton stockings, and the red slippers or shoes commonly worn in the country.

My horse, of course, rendered necessary a third servant, who in the language of the country is called a *scize*, and whose duty, besides the care of the horse, is to precede his master wherever he may ride, partly to make a little parade, and partly to clear the streets. The men I have seen employed in this way are about the finest I have met with, and they have appeared to me much less inclined to laziness than their countrymen generally. They usually carry their master's *tchebook*, and a stick with which they clear the way through the crowds. But a native of rank who rides, has sometimes attendants on horseback both behind him and on either side, though a European, unless he has been some time in the country, is usually only accompanied by his dragoman, on a horse or donkey, and by his *scize* on foot.

The first ride that I indulged in after I was sufficiently established to command that degree of respect which is necessary, in order to ride with any pleasure or any

profit, was to Shubra, to see the chief palaces and gardens of the Pasha, which are situated at about the distance of three miles from the town. As soon as I had prepared myself for this occasion, I looked out of the window to see whether the horse was at the door, and I was surprised to see one or two hundred persons gathered in front of the house, all of whom seemed to be of the inferior classes, but not, as might have been in Europe, of both sexes; for though the women of the under classes frequent the streets here, of course veiled, it would not be decorous or perhaps possible for them to mix in a crowd of the other sex. I was somewhat surprised at this commotion, but my dragoman informed me that it was caused by the desire to see a European who had come to take up his residence among the Copts, who were the chief inhabitants of this district.

However, I descended The *scize* held the bridle and the off stirrup, as I mounted from the step before the door, and then taking his place in front of my horse, he began to clear the way, which was obstructed by the persons assembled; and, my dragoman having mounted his donkey, we directed our way to the palace and gardens we were about to visit.

The *scize* was obeyed by all the men in our path; for everyone gives way to the voice of this attendant, or at least submits without outward murmur to a rap from his wand of authority. The greatest obstruction, indeed, that a rider usually meets with is from the many blind men and women who sit in the streets selling dates, cucumbers, and water-melons, with their naked children around them.

After proceeding some distance, we found the street leading to the gate of the town less crowded, and we advanced without hindrance. After passing the gate, however, we were much inconvenienced by clouds

of dust blowing from the direction in which we were going, and also from the heat of the sun. Those who cannot here bear his full beams in the month of August, show some hesitation before leaving the narrow and well-shaded streets of the town. The inconvenience we experienced from his bright rays was, however, of short duration, for at hardly one-eighth of a mile from the gate we entered an avenue of acacia and sycamore trees, such as would ornament the vicinity of any capital city in the world.

This avenue extends the whole distance from where we entered it to the palace and gardens we were about to visit. The road is a raised way for about half the distance over a fertile plain. This is covered with water during the inundation, but had not as yet been submerged. On our way we met several hundred donkeys loaded with panniers of chopped straw, which is the usual substitute for hay in Egypt, and a long string of camels loaded with many articles of consumption for the town; and as the donkeys passed us, we were a little inconvenienced by the dust they raised; but from the bed of the river came a wholesome breeze, which rendered the air sufficiently cool to be agreeable.

When we arrived at the gardens, we found the gates open, and the porter admitted us without difficulty, as the Pasha and his harem were not at the palace, in which case we should not have been permitted to enter.

We first passed through several narrow avenues and dusty walks, bordered with myrtles, which brought us to the palace, of which I shall refrain from giving more than a very slight description, not, indeed, so much on account of any intricacy in the apartments of which it consists, as from the simplicity of the style which characterises an Oriental palace.

The building has a square court within, with opposite

entrances, and the ground is raised about ten or twelve feet above the outside level. We ascended by a broad flight of marble steps to a covered way around the open space. The roof of this arcade was supported by light marble columns of about twelve or fourteen feet in height; and within these, which might enclose nearly an acre of ground, there was a large basin of water, with a fountain in the middle. Four smaller raised basins at each corner, into which fairly-executed figures of lions were spouting out the fresh element, after the common mode elsewhere, and which was again discharged into the grand reservoir beneath. But it may be here remarked, that images of living creatures seem rather ill-chosen here, since any such work of men's hands is more rigorously forbidden by the Koran than by the Pentateuch.

The parade around this colonnade is most agreeable, being paved with marble, and having a parapet, also of marble, of a convenient height to sit upon. The grand apartment of the Pasha, the harem, and the other apartments in this part of the palace are all simply but well furnished.

From this we mounted to a sort of promenade, to which a long flight of marble steps conducts, and here we found an apartment with windows on every side. The gallery around was luxuriously shaded by fresh foliage, which had spread over a latticed verandah, commanding a fine view of the Nile with the lateen sails upon its waters, and a portion of the rich plain through which it flows.

After visiting another palace in the neighbourhood, now abandoned for that just described, and presenting nothing remarkable, we returned to Cairo.

A few days after my trip to Shubra I had the good fortune to witness the ceremony and rejoicing which

annually take place near Cairo upon the opening of the canal, through which the waters of the Nile find their way to the capital. This canal is dammed up upon the retiring of the waters after the inundation, and left until that period of the succeeding year when the annual rising of the waters of the great river attains the height that ensures that degree of inundation which the harvests of Egypt require; for there being too little rain in lower Egypt, and usually none in the upper countries, to fertilise the land, there would be no crops without the overflow of the Nile, and the rich deposits left when the waters retire.

The rise of the Nile to the height which fertility requires has at all times been regarded with holy and joyous feelings, and was, in an age of greater darkness than that in which the Egyptians now live, celebrated by the sacrifice of a virgin, who was thrown into the canal, which connects the river with the town of Cairo. But the *fête* and ceremony are conducted at this time with more regard to humanity. A dike restrains the waters of the great river from entering the canal until they have attained the necessary height. At a given signal this obstruction is removed, and some coins (instead of a virgin) are thrown in by one of the agents of the Pasha, and are scrambled for by men, who jump in as the workmen give passage to the water. The rest of the rejoicings are conducted as they would be by Europeans, were our wives and daughters not permitted to mingle with the opposite sex.

The rise of the Nile, from its commencement, is precisely marked daily and cried, in Cairo, and timely notice is always given of the day on which the canal is to be opened, which is usually near the beginning of August. It was not this year, however, until the 16th of that month.

During the day which precedes the cutting away the obstructions to the passage of the water, boats gather about the entrance of the canal, upon the Nile. Towards evening the river between Bûlac, the port or quay of Cairo, and the mouth of the canal, which is a distance of about a mile, the water exhibits a scene of gaiety, from the greater part of the boats being very pleasant craft. They are filled with company whose costume is in accord with the national colours everywhere flying—the whole forming a scene which will not easily fade from the recollection of the traveller who may have the opportunity, which I embraced, of witnessing it.

After the departure of the daylight on this evening, some fireworks are exhibited; but the more grand bouquets are reserved for the moment of opening the canal, which, however, is at an hour that renders their effect quite negative.

The Pasha, who presided on the important day of this opening, arrived with his suite at about half-past nine o'clock in the morning, and, after passing through a double file of soldiers, dismounted, and took the chief seat in a large tent, reserved for those who were willing to pay for their places of distinction. His highness took his place with some ceremony, but by what means he communicated his commands to cut the dike I did not perceive. The work was, however, speedily commenced, and coins were thrown into the deep, but yet dry, canal, and scrambled for by one or two hundred persons, who had descended the banks, until the water rushing down, as it forced, at first its slow, but afterwards its quicker, passage, carried some of the party off their legs, and obliged them to swim to recover the shores, which are accessible on either side.

The crowd of spectators on this occasion was very

great. Some persons estimated their number at from 10,000 to 15,000; but I saw only one or two of the fair sex among them, and these, to judge from their dress, were quite of the lowest order.

There is a phenomenon worthy to be observed during the rising of the Nile. The precious water, perhaps the softest and most delicious in the world, is not at any time remarkably clear. Late in June, and before the beginning of the augmentation of the flood, it appears to be of a light brown colour, not unlike that of the gravel and sand of the desert; which, I suppose, arises from the perpetual drift of the sand which it must receive throughout its course. But I observed afterwards—as, indeed, I had been informed would be the case—that for about two or three weeks, as the river began to rise, the water took a greenish tinge, which it was said was occasioned by the union of the waters remaining in the lakes since the inundation of the previous year. During this time, those who are liable to complaints of the bowels use more of the waters of certain fountains which are at Cairo, than is their custom at other times. I did not myself, however, take any such precautions, and I found no ill effects from drinking very largely indeed of the famous waters of the great river. But the period of this inconvenience having passed over, the colour of the great flood now turns for a time to a reddish-brown, by no means very greatly differing from the colour of blood, with which we learn from the Scriptures the river once flowed for seven days.

The deposit left by the waters of the Nile upon its banks after the inundation, is a rich slime, with which the water must, at some period of its course, have been necessarily impregnated. Thus it seems desirable that

naturalists should ascertain what may be the proportion of this slime which it contains at different periods and at different places during its course, from which it might be discovered whether this is brought from its utmost sources or only from Upper Egypt and Nubia.

The next public place which I visited was the citadel of Cairo. It is built upon a rocky hill, which forms the first elevation of the sterile mountains which separate the fertile valley of Egypt from the open country of the great desert. It has a palace within its walls, several of the principal Government offices, and a mosque built during the reign of Ali Pasha, to which is adjoined a building which contains the tomb of that remarkable man.

The mosque is as simple in style as the temples of the Mussulman people generally are, and has one of those fountains which are placed outside the mosques for the worshippers to make their necessary ablutions; but here again I observed, in spite of the Koran, the sculptured image of a bird.

The mosque and the edifice which contains the tomb are placed very near the spot where the Mamelukes were slaughtered by command of Ali Pasha. All fell, it is said, save one, who escaped on horseback by leaping over the cliffs behind the palace. It was this act of the pious Pasha that established the power which he afterwards used with the rigour of a tyrant.

I had scarcely finished writing this last paragraph at Cairo, when my dragoman entered the room, and I read it to him, as if written in a letter, and in French. I put some emphasis upon the latter lines, upon which after a moment he observed, that he hoped I should not dispatch the letter by the Pasha's post between here and Alexandria.

'It is not likely that I shall do so,' I replied; 'but it

would certainly go by that conveyance if the Europeans had not a better.'

'If I were the writer of such a letter and the letter were in the post, I should think my head worth a very little,' he then said.

'Do you suppose, then,' said I, 'that the contents of the letter would become known to the present Pasha?'

'His eye sees everything,' said the Arab, after which I did not make any further remark.

From the terrace of the citadel there is one of the noblest views in the world. On either hand is spread the fertile valley of Egypt, extending as far as the eye can distinguish—the sycamore and the palm—with the winding Nile, looking more like a chain of tranquil lakes than a river; whilst at the distance of barely three or four miles towards the west, which is about the breadth of the valley near Cairo, commence the great deserts of Libya, extending far into that quarter of the globe of which so small a portion of the present inhabitants have yet received a ray of the light which first shone upon the countries which lie beyond this river towards the rising sun.

Near the opposite border of the valley, not the least imposing of the objects within view are the eternal pyramids of El-Ghizeh. They do not, however, show to great advantage from this distance, arising from the colour of the stone of which they are constructed, too nearly corresponding with that of the rough grounds above which they tower.

To these distant objects here within our view may be added the isle of Roda, upon which may be seen the palace formerly inhabited by Ibraham Pasha, with the fresh gardens that surround it—the palace and gardens of Shubra—and, above all, the entire capital of Egypt, the

hum of whose population now reaches the ear. But with the great city, as with the pyramids, there is no distinguishing colour; and although you look over the dwellings of about 240,000 inhabitants, dotted here and there with public edifices and numerous mosques and minarets, there is little save ruin to attract the eye. All is uniform in colour, and of the same shade as the desert, from the roofless dwellings of the artisans to the comparatively grand dwellings of the proudest and most opulent citizens; and even the mosques and the minarets that adorn the town, exhibiting the same feature of common decay, are tinged with deathlike tints of the desert. Some of the minarets do not even stand erect, while others are shattered as if they had been struck by cannon-balls. The effects of cannon-balls, or even of earthquakes, may indeed be described; but those of time, misrule, depopulation, decay of the arts, loss of energy in a people, cannot be so easily related.

Walking through the streets of Cairo, one cannot fail to be struck by the utter want of uniformity or even of completeness in its buildings. If the front is complete, one of the sides or the back has fallen in, or the upper story has not been finished. Hundreds of houses are even seen wanting their whole fronts, while of many, some of the beams have fallen at one end and some at the other, and now rest on the floor of the apartment to which they once formed the roof. Even from the window at which I sit while writing this, though in one of the better streets and thoroughfares of the town, I can count five or six houses untenanted and decaying, with scarce a trace left of the colours with which their fronts have been once partly covered.

The beasts of burden at Cairo are chiefly the donkey

and the camel, while horses, bullocks, and mules are but rarely thus employed. The donkey, indeed, is used for almost every kind of quadruped labour, from carrying a child to school to carrying a man to his mosque —from bringing water in skins from the Nile to carrying the stones for erecting a temple of Mussulman worship. But there is great variety in their kind, and those usually ridden by the ladies of Cairo are taller, more plump and round in their figures, than any to be seen in Europe. They are sometimes as spirited as our ponies; but this latter quality they are said to lose almost entirely upon being sent no further away than Alexandria, which may perhaps be accounted for by the difference of climate, the atmosphere at Alexandria being at some seasons of the year as unwholesome and damp as that of Cairo is at all times dry and healthy. Yet these deservedly cherished animals annoy some strangers by the noise they perpetually make in the streets. If their spirit is greater and their nature more noble than the donkeys of Europe, so much more in proportion do they delight in displaying the strength of their voices by their too well known discordant tones; so that, when one of a party, while they are driven in herds, happens to begin to bray, his inharmonious note is accompanied by the voices of half the herd: and as you never lose sight of these animals in the streets, so you are rarely relieved from their discordant noises.

But the camels with their drivers and their loads form objects of curious interest to the stranger in Cairo. These beasts carry immense weights, and are generally seen in the great thoroughfares in numbers from three or four to a dozen. The first is usually ridden by a driver or conductor, and the rest follow in a line, each

one tied by the head with a rope which is fastened to the tail of the beast which precedes him. But sometimes the driver, seated upon a donkey, leads the first camel, and frequently this patient, not stubborn, little brute of Cairo, notwithstanding the weight of the Arab on his back, may be seen exerting his strength in tugging at the leading-string of his lazy follower.

CHAPTER VI.

CAIRO.

Noisy Neighbours—The Flies—Mosquitoes—Sparrows—Difficulty of passing a Mussulman Lady in a narrow Way—Purchase of Tchebooks—The Tobacco of Egypt—The Ladies' Dresses—Difficulty of making Purchases—Walking in the Streets alone—The Arrangements for the Dogs—Quarrels in the Streets.

THE bedroom which I occupied at this time, at Cairo, was situated at the back of the house, and between it and the front room there was an open space with a passage across it, roofed at a considerable height above my apartments. Thus the voices of the inhabitants of a roofless house with low walls on one side of me, found easy entrance to my rooms, and the tones of the women were heard incessantly. Under these circumstances it was in vain to seek repose until slumber had quite overcome all my noisy neighbours.

On the side of the house which looked upon the street, from the window at which I sat were to be seen, in front of the house opposite, two apertures rather than windows, which appeared to be filled up with what our sailors would call dead lights. These were rarely pushed more than a few inches open. This I subsequently learnt was on account of the women within being forbidden to let even air into their rooms, while there was a *hat*—which is the term used emphatically by the natives to signify a Christian foreigner, just as we might use

the word 'turban' to designate a Mussulman—even in the vicinity. The penalty for the infraction of this injunction being, towards all classes of the fair sex in Cairo, a beating with a stick, which is seldom long delayed.

Only one other house, near mine, appeared to be inhabited. It had two stories. The ground floor, which is that generally appointed in Cairo for horses and donkeys, appeared to have no inhabitants either rational or irrational. In the story above this, there seemed to be a large room, well windowed, but two-thirds of each window was covered with close lattice-work, and the rest with curtains, which I never saw moved an inch. Upon enquiry, I found this house belonged to a Turk, who had his harem in the front room of the first floor. For the present, however, I seemed to cause no inconvenience to this worthy Mussulman.

One of the greater annoyances from little living creatures which I have ever experienced, has been in Egypt, where every stranger in the land, and perhaps the natives themselves, must occasionally suffer more or less from this plague. I could not have believed that the common fly, the tenant of every country and clime, could have been such a nuisance anywhere as I found it here. During many years of almost forced wandering, where I have not found the flies varying in appearance or nature, I have entertained an affection, or feeling of some such sort towards them, such as most men have felt for one or more of other irrational creatures. But most other creatures so vary, according to the climes in which they flourish, that those of the same species, for which a man may have had some affection in one country, sometimes become strange to him in another. But concerning the flies I must add, that I never killed one since a child until now, but here the temptation was too strong to

resist. I read Tristram
although I could not
like the father of Tristram,
fly that interrupted his
and have walked like
the usually harmless
vengeance upon him for
that work, I have
with a kind of
swarm in numbers
audacity is such as I
patience of Mr.
and at any other
from an apartment
kept continually
that infest the
sunset, must be
comfort can be
during the
by the more
These, luckily
the hot hours
precaution of a
comparative
While I write
of my room.
they are not
regret not their
venience; though
them that I have
the six before
now be fed.

Sparrows even
larger rooms of

doubt, from their love of cool dwellings, and from the respect they receive from the natives, who do not destroy them, as well as from the supply of insects with which all parts of the houses abound.

A little incident befell me in the streets of Cairo, which might have passed without notice on my part, had not the writer of the work above referred to been once placed in a somewhat similar position. In a narrow street in Cairo I suddenly came upon a veiled lady. I have been accustomed generally to do at once what Laurence Sterne did after his first embarrassment was over. Instead of dodging, I have stood still to let the lady choose which side pleased her best. I do not know whether this lady was young or old, but her eyes were very brilliant, and, if I were not deceived by her dress, she was as fat as a Turk could have wished. There was space enough in the lane for two persons to pass each other, but not much to spare. The meeting was unexpected, and we were on the same side of the way. I stepped immediately to the opposite side, and the fair Egyptian at the same moment instinctively did the same. Then both again made the opposite movement together, upon which the lady, whatever might have been her impression, suddenly threw off the slippers that were over her shoes, and, turning round, uttered a shriek, and fled in the direction from which she came. My surprise, I confess, was great; I stood for a moment quite still; but, observing the lady enter a house, I picked up the slippers and walked on until I arrived at the door she had entered. Here I received from a negress who was there waiting what I interpreted as a torrent of abuse, during which I threw the slippers into the passage, whereupon the door was slammed, and I walked on.

I found myself at this time set up in everything save

my *tchebooks*, which, as they cost some pains to select and are characteristic of the country, must give rise to a few remarks.

The Egyptian *tchebook* is so important an article in the economy of a Cairo house, that to live without it would be impossible. It is the first thing presented to every gentleman who enters your apartment, whether he should come for business or ceremony, or for any other cause. A cup of coffee then follows, and the host and guest, alike in a private dwelling or in a shop or stall, take their seats, generally upon a low divan; and as the exhilarating fumes are puffed from the lips, the conversation 'drags its slow length along,' or is more animated, according to the effects, which are various, upon the inhalers. Thus, the tobacco used in Egypt, the better sort of which is brought from Syria, has been described by different travellers as inspiring, or without effects, according to the temperature or immediate disposition of the inhaler. But from my experience in smoking, and my observation of its effects upon others, I should pronounce it to be gently exhilarating after meals, but too exciting for Europeans in general at any other time. If, therefore, my observation be just, it should be a useful as well as agreeable drug, when used in moderation, but in excess, physically and no doubt morally injurious; and if this be true, it may be said to have some of the effects of wine, both upon those who do and those who do not indulge in that too often abused cordial, but it most certainly tends to relieve the *ennui* which always follows the absence of any occupation in which we have been engaged. A Turk or an Arab can hardly take a ride for an hour without stopping to seat himself and inhale the precious fumes of which we are speaking. The *scize*, as before mentioned, carries the long instrument

of luxury in his hand, and when his master is anywhere seated, whether at a stall or in a bazaar, or, if without the town, under a sycamore or palm-tree, he hands him the *tchebook*, and the tediousness of the time is relieved by the exhilarating fumes that are inhaled.

I now set out with my dragoman for the quarter where the most important or most expensive part of the *tchebook*, which is the mouthpiece, is usually bought. This commonly consists of a piece of amber, nicely ornamented with gold or silver, or some other metal, but is sometimes even set with diamonds, and its value estimated according to the quantity of the precious metals or jewels with which it is decorated. A traveller, at any rate, may furnish his house with all he can want of these mouthpieces for a few dollars; but those I have seen used by European residents in the country, or by natives, I have heard estimated from one or two dollars to five hundred each; and some of the Pashas or Beys smoke through amber and rich jewellery worth from one thousand to three thousand dollars.

The bazaar to which we came was full of purchasers of every article of commerce, and among them there were many more ladies than I had elsewhere seen, so that as my dragoman bargained for the articles we wanted, I had an opportunity of taking some notice of the fair visitors. The greater part of them were under their usual guard, but several parties were without that disgraceful commentary upon the morals of the East.

The costume of a lady of Cairo consists, to begin at the lowest extremity, first of all of a pair of boots of yellow leather, over which are slippers of the same colour with neither heel nor quarter, and to keep these from creasing she shuffles along, scarcely even lifting her feet from the ground. Around the boots are tied the full trousers, over which falls a frock or gown to within six

or eight inches of the ankles. The trousers are generally of a mixed colour, red or blue predominating, and the frock is commonly red or light blue, and is for the most part partially open from the throat to the chest. As no stays are worn by any class or at any age, the dress does not conceal above half that portion of the female form which our European ladies think much more necessary to cover than the face. Around the head, which is covered, is passed a band, from which is suspended a black crape or white muslin veil with narrow openings, through which the eyes only may be seen, and this band is sometimes ornamented with spangles of mother-of-pearl. But over all is worn a *habarah* of black silk, which passes over the head and envelopes the whole person, save the part already mentioned, and appears to be devised especially to enable the wearer to conceal the form of her body, which it successfully accomplishes, for it has no waist and no arms, but is kept from falling off by the hands of the lady who is wearing it.

Thus wholly concealed, with the exception of the eyes, a portion of the bosom, and now and then the arms, which are not covered when the *habarah* is open, and disfigured by the step, attitude, and motion, the Egyptian ladies cannot be great objects of attraction in the bazaars, where they are more seen than elsewhere. Of their eyes, indeed, they very charitably endeavour to make the most by the use of the *kohl*. Not contented with the fine dark eye with which nature has adorned them, they paint the edges of the eyelids with black streaks; and this practice is universal among the better classes of whom we are speaking. This, however, makes the contrast very great between the white veil and the dark eye. The finger-nails also of the ladies are stained with either red, or blue, or black.

Among the women of the lower classes, some want shoes, and wear no other garment than a simple coarse blue shirt, usually more open at the bosom than the dresses of the classes above them, with a black veil, and a cap and handkerchief about the head, while some have a *habarah* of the same material as the shirt. The women of this class are *tattooed*, yet not so coarsely as to leave any other blemish than a sky-blue stain, sometimes on the chin or forehead, sometimes upon the front of the bosom, and almost always upon the hands or arms. Upon the back of their hands there are usually two stripes of stars between lines, and stars and other fanciful figures are sometimes drawn upon the arms from the wrist to the elbow, and even higher. Some women, quite of the lowest classes, do not wear proper veils, but they cover all the face except one eye by their never-wanting coarse blue *habarah*, and some of the country women do not cover their faces until one of the other sex fixes his eye upon them; but many of these make strange figures of themselves by the most extraordinary of all supposed ornaments, the nose-ring. Were this no larger than the ordinary sized ear-ring of our ladies, there might possibly be some excuse for the taste of the people, but its inconvenience from its size is almost as great as its ugliness in form. The ring passes through one side of the nose, which of course it draws considerably below the opposite side, and as it thus passes in front of the mouth, the food cannot be taken without putting it aside; yet has this practice come down from the most remote antiquity.*

But to return to the bazaar more particularly. When we had fixed upon a stall which seemed to afford a very fair choice of various articles for ordinary use, as well as others of the more luxurious kinds, we inquired the prices

* See the Third Chapter of Isaiah.

of several things which attracted my notice. A very light *shuba*, or loose cloak, was one of them, and I wished to purchase it; but after getting the price lowered to little more than half what was first asked, without a chance of buying it at what my dragoman considered a fair price, we passed to the next stall, where the dealer asked such a price for the same article as appeared to be a decided refusal to deal with us, upon which we both laughed, while the dealer maintained his accustomed gravity, and took no notice of us, upon which we walked further on.

'I think I know your excellency's taste,' then said the dragoman; 'and if you will sit down for a moment I shall have no difficulty in procuring what you want. There are a very few of the people in any of the bazaars who will deal fairly with Europeans.'

Upon this I desired him to purchase a *shuba* by himself, and soon after I had seated myself upon an empty bench he returned with precisely the same thing that we had been together disappointed in purchasing, which he had procured at about half the lowest price demanded by the first dealer with whom we had treated. He was rather pleased with his bargain, and as I was displeased at the high demand made, merely because I was a foreigner and a stranger in the bazaar, I desired him to hold up the *shuba* as we passed our surly old friends, stating at the same time the price at which he had purchased it. This was done, but not the slightest change of countenance in either of these men indicated any feeling whatever.

My next wish was to buy a saddle, and we stopped at a stall and asked to see one of the simplest of the Egyptian saddles, for those that are richly ornamented are fit only for Pashas, and are very expensive; and while I was examining one that they handed us, the *scize* who was

with us took a strap in his hand and declared that neither the saddle nor its trappings were new. Upon this the dealer flew into a violent passion, and declared the *scize* to be a liar, which being one of the worst insults that could be offered, the *scize*, knowing very well that he was under the protection of the dragoman's weapon, exclaimed, that he would pull the dealer's beard if he should say another word. Upon this the fury of the dealer was raised to the highest pitch, and both seemed to be preparing for a combat, when the dragoman, choosing to consider the dealer in the wrong, gave him a gentle hint that if he did not remain in his place, he would transport him instantly to the citadel to receive a bastinadoing, which would have the desired effect; upon which the saddler added only, that he would have no dealings whatever with us.

We soon afterwards purchased a rather remarkable saddle without much difficulty. It was of fine cloth, and was chiefly stuffed with cotton wool. The stuffed portion was ample enough to cover the ribs of the animal, and the cloth would extend to his tail, while on either side as far as the stuffed part extended, towards the shoulder and behind, the black cloth fell to the stirrup, and the whole was bordered with a rich black fringe. Some other loose trappings fell beneath the haunches of the animal, and a band with black tassels passed across his chest and joined to the saddle on both sides. A bridle which we also bought consisted of black leather straps handsomely ornamented with tassels across the forehead and on either side of the breast, and such were the more simple of the Egyptian saddles and bridles.

I have found nothing during the early part of my stay in any country I have visited, that has given me more pleasure than walking through the streets alone, a tacit

observer of what is passing in the ordinary affairs of the people; but, to this perhaps more agreeable than profitable occupation, there are sometimes corresponding inconveniences in eastern lands. In Cairo, so long as you do not go beyond the quarter where the Christians reside, the two principal inconveniences that you may experience will arise from the number of camels and donkeys that you meet in the narrow ways, and the packs of dogs with which the broader ways abound. But if you frequent the purely Arab quarters alone, you may be sure of having to encounter inconveniences of some other and more serious character.

The dogs of Cairo are of a shape and colour between that of the wolf and that of the fox. They live in some kind of society, and are divided into separate communities, each occupying its own locality, beyond which no dog of another locality can pass without the certainty of battle. The Egyptians, like the Turks, do not keep dogs at home, and those which abound among them are only so far domesticated as to live in accord with all men equally, and to accept any favour or affront from all men alike. But if the dog of a European accompany his master—I have, however, seen but one instance of this—he is immediately attacked as an intruder in any district, save his own, through which he passes. But though the Egyptians do not recognise the dogs' appropriation of particular quarters, they consider that this animal has an equal right with themselves to reside in the towns, and they do not ill-treat any of the species, and never kill them. These harmless creatures, nevertheless, lie sometimes for days sick in the streets unpitied, yet by men unhurt; and, often when they die, their bodies remain until they render the way almost impassable before they are taken away and buried. You

may generally tell, indeed, whether you are in a richer or poorer part of the town, by the condition of the dogs, though in neither of these do they perhaps ever fare very well. They are supposed to be useful in destroying the carrion with which the inferior ways of the town abound; but numbers always seem half starving, and often in a state of disease which must be productive of much harm. One thing, however, is certain, in spite of the periodical heats, the frightful mania so dangerous with our own dogs is not known either in Egypt or Turkey.

Europeans who should frequent the parts of the town where strangers are seldom seen, and perhaps never alone, may be subjected to something more than an inconvenience by the treatment of some of their own species, from whom they may have had little reason to expect ill. I have been in such places unattended, and have been spitten upon and called by terms equivalent to infidel and dog by even young girls at the doors of their houses, into which they have retreated when I looked round; and I have been followed the whole length of a street by urchins, who have used epithets which I could only understand by the gestures of my little enemies, who have received no check from any citizen of a larger growth passing by, but rather approval, if I were able to judge of their feelings by their looks. On one occasion, from a sort of balcony at the first floor of a small house, six or seven women and children together spat upon me, and accompanied this good treatment with execrations, among which, amidst the confusion of soft voices, I could only distinguish the word 'kelt' (dog). But this was the first occasion I had of seeing an Egyptian woman's face, and as I was now treated with so ample a view of several, I was too much pleased with the sight before me,

to show any signs of anger in return for the manner in which they had greeted my accidental passage through their unfrequented quarter.

There is yet another inconvenience in the streets, arising from disputes among the people, in which the women sometimes make a most conspicuous figure. We know sometimes to our cost, even in much more civilised countries, that when any of the least instructed of the fair sex are excited by some accident in their affairs, there is no want of the free organs of speech. But I protest that I do not believe that in that country in Europe where the voices of the under-class women may be the most remarkable, there could be found a combat of tongues equal in force and rapidity, or accompanied with more appropriate gestures, than among a coterie of Egyptian women, but more especially for the length of time that the row lasts. There is sometimes no little scolding among the men; but their street quarrels occasionally end in embraces and mutual acknowledgments of the errors of which both parties have been guilty.

CHAPTER VII.

CAIRO—*continued.*

A Lady from Tunis on her Pilgrimage to Mecca—Sad Condition of the Mussulman Women—The British Consul's Encampment in the Desert—Heliopolis—Isle of Roda—The Nilometer—Ladies Riding.

I WAS on one occasion riding in Cairo, accompanied by my dragoman, when our attention was attracted by perceiving a rather large concourse of people gathered about the gateway of a court, and around a four-wheeled carriage. It was the first vehicle I had seen since my arrival, and, by the closeness with which its curtains were drawn, it seemed ready to receive some ladies going out for a drive. We therefore stopped in the hope of getting a view of the dresses, at least, of the fair damsels, who there could be no doubt were of quality, in their passage from the court to the carriage. I was, however, disappointed, for all we saw was a large wooden box or case brought out of the court and deposited in the crimson-curtained vehicle, and which contained one at least of the sacredly guarded sex. Not a glimpse was of course to be seen of what imagination might easily have painted as one of the agreeable and beauteous damsels of Mahomet's Paradise. We found out, however, upon inquiry after the carriage had set off, that the case only contained an old lady from Tunis, who was on her pilgrimage to Mecca. Very interesting, no doubt, would be

the history of such a character, and the incidents of her journey, with the special motive for which it was undertaken, were it possible to obtain them.

To what a condition in society, to what a state of wretchedness must the women of the country be reduced, where the very free air is denied them, save on rare occasions, and under such a guard as a Christian can scarcely with delicacy name! Such is here the condition of the sex naturally the gentle partner of man, the sharer of his enjoyments in prosperity, and his comforter in the hour of adversity. Had this state of things been proclaimed but yesterday, the whole civilised world might to-day have joined in a crusade, to abolish the edicts of the oppressors. But it does not require long foresight to perceive, that, should the general peace be maintained, the increase of Europeans in these countries will introduce knowledge, and that the institutions of more enlightened people will force their entrance with them; and this is itself a strong argument for the maintenance of peace in Europe. But such thoughts upon these subjects, as must strike a temporary sojourner in this barbarised land, will doubtless find a better opportunity for expression by-and-by.

Her British Majesty's consul had an encampment in the desert, in which he passed the nights during the warmer season, and I had the pleasure one evening of accompanying him to his seat of repose. The spot was further distant from the town than would be at all times safe for a European's night quarters without a strong guard or a couple of Bedouins who had influence over their tribe; such, however, was the respect or terror with which the character of our consul had inspired the restless prowlers, that he alone of all the Europeans in Egypt was able to sleep tranquilly upon the desert, without any especial

guard, and at a full hour's ride without the walls of Cairo.

You no sooner leave the tombs immediately without the gates of the town, than you find yourself abroad upon the unsheltered sterile desert. Along the valley of the Nile there is often a range of rocky hills, from two to four miles distant from the bounds of vegetation, which in some places approaches very near the river, and this intermediate space has generally hills and plains which have often the appearance of having been once wholly or partially overflowed.

Our consul's camp was situated east of the city, upon the first elevations, with a noble view of the fertile valley of Cairo, and the towering citadel which surmounts the town, with all the dusky hills which on both sides of the river present the greatest contrast with the fertile and peopled banks of the Nile on either side. The riding was remarkably good, and the natural road, without a day's labour ever having been bestowed upon it, was superior for carriages of any sort to the majority of the roads in many parts of Europe, upon which labour has been for ages expended.

As we proceeded we saw a caravan and appurtenances, which halted within a quarter of a mile of our direct way; we therefore deviated from our course that we might see what they were, and we found them to be a party of Bedouins, with eight or ten camels loaded with charcoal, on their way to Cairo; but they did not intend entering the city before the next morning. The chief of the party offered us coffee, their constant beverage; but, believing there was none made, and not liking to lose time while it was preparing, the consul excused our taking any on account of our great haste and the delay it would occasion, at which the half-wild men seemed

much disappointed. Soon after this we saw another encampment on the side of some higher hills, and which was doubtless composed of the same people, but we did not approach them.

As we proceeded the consul pointed out to me the visible passage by which a stream of water had some years since found its way from the elevated lands to the Nile, after a heavy shower of rain, which is a rare phenomenon in this part of Egypt.

Soon after this we approached the consul's encampment, the site for which had been chosen on account of one object only, the cool air. While the thermometer at Cairo was ranging from 95° to 105°, it was not here above 80°; but the consul's intention was, as soon as the weather became cooler, to change his situation, and take up his quarters under the shelter of the hills upon which he was now encamped.

The camp consisted of four ample tents; one of these contained the dining and sitting-room, and was furnished with divans; another was the consul's sleeping tent; and the two remaining were for the servants and for culinary purposes.

The greatest inconvenience that the party experienced here was from the prevalence of horned snakes, one of which monstrous creatures had got into the sleeping tent only a few nights before this, but had been immediately discovered by the dogs, and killed with little difficulty.

After an agreeable afternoon spent in the desert, I returned with my dragoman and *scize* to Cairo, where we arrived before the gates were closed; but, before entering, we observed that the air was filled with large bats upon the wing.

I rode out one morning to the site of Heliopolis. Nothing now appears to remain of that ancient seat of learn-

ing save an obelisk, upon which are inscribed a few characters, and the base of a second obelisk which remains by its side. These are now found in a garden of pomegranates and olives, and derive their interest from being among the oldest works of art that are extant in the world.

About a quarter of a mile from the obelisk, there is a grove of sycamore and acacias, with a variety of the trees of the country, and in the midst of this grove stand six or seven trunks of the picturesque sycamore, combined in one, from which a new growth healthily shoots. To this tree and the spot on which it stands, is attached a tradition at least of great interest. It is believed by the Copts, upon the authority of the apocryphal gospels, that under the shade of this very tree the holy family first reposed on their arrival in Egypt, when they fled from Palestine, to escape the massacre of the infant Jesus, by Herod. That the particular tree should not have survived for so many centuries is not a consideration sufficient to discredit the circumstance of the family having reposed here, and taken shelter under the shade of such tree or trees as were then standing. It is the very spot of Egypt where travellers from Palestine, while fatigued and weary, would most assuredly first come to from the desert. Heliopolis was then doubtless in the decline of its rank among the cities of Egypt, and as such, more likely to be the abiding-place of the holy family than Memphis, which was then the capital, and which was on the opposite side of the Nile.

A few days after this, I visited the gardens which were formed by Ibrahim Pasha upon the Isle of Roda, a little above Bûlac. These gardens are spacious and laid out in the English style, under the entire superintendence of an Englishman, who had been many years in the service of the Pasha. Here you might walk along the winding

paths fringed with box, until you could believe yourself in one of our finest gardens at home. But their chief interest to northern people is, that you see the natural productions of the colder regions here as exotics, and those which are exotic with us, growing with the splendour of our elm, our walnut, and our horse-chestnut. It was curious to see the spreading leaves and seemingly unnatural appearance of the oak, which appeared to be the peculiar object of the superintendent's care. But the garden is not safe from the inundations of the river during an over-abundant flow of its waters; and, in a late season, no less than 30,000 trees had been undermined and carried away.

By the banks of this island is placed the Nilometer, by which the height of the waters of the Nile is at all times nicely ascertained, and the prospect of the harvests, which depend upon the supply of water from the river, foreseen.

While the street in which I lived at Cairo was by no means crowded, the tramp of the donkeys with their gaily-dressed male riders, or concealed riders of the other sex, so highly mounted that their feet did not descend lower than the donkey's shoulders, was unceasing. The shapeless bulk, indeed, of one of the fair sex makes much more the appearance of a bale of merchandise than of a human figure. Besides these, come donkeys in droves; those going in one direction loaded with skins of water from the Nile, and keeping a steady pace, and those on the other side returning at a full scamper, and driven by a single man who follows upon one of the best of the animals with a whip in his hand, the smack of which keeps all moving at a pace that would overthrow every woman with a burden upon her head, and every blind man they might meet, had the animal no more sagacity than the ass of Europe.

Camels are also seen passing incessantly, loaded or not loaded with merchandise, and usually in strings of twenty or thirty, and under the conduct of three or four drivers, who usually ride. They are the most quiet animals when passing through the streets; for though I cannot extol their patience at all times, they do not make any opposition or noise, except when lying with their legs bound upon the ground while being loaded, and then only when they are fully charged, upon which they struggle and moan for the cords that always bind their limbs at this time to be unbound that they may rise, and their just demand is immediately obeyed.

Horses rarely carry burdens in the streets of Cairo, but are commonly kept only for pleasure or pomp; but their neighing when in the streets is loud and frequent.

The streets about the bazaars are so thronged for the two chief business days in the week as to be almost impassable. But even on ordinary days one of these has every class of persons in great numbers, the poorer women and men on foot, the more independent citizens, who ride donkeys, and a few of the higher class who ride horses; while in the shops or mustabahs on either side sit the artisans and salesmen, smoking and generally sipping coffee with an air as unconcerned as if they were away from the seat of their proper transactions.

CHAPTER VIII.

CAIRO—*continued.*

Medical Institution—Military Hospital—The Ancient Fortress of Babylon—Coptic Churches—Great Poverty—Pleasantries—Printing Establishment—Taxes upon Dragomans and Cooks.

I VISITED, while at Cairo, a medical institution, which had lately been established for the instruction of the natives, and very properly put under French superintendence; but as its library, which was not mean in the quantity or quality of the books, was yet wholly French, one of the students who spoke that language informed me that it had not yet been found of much utility, for very few out of twenty-five members, their whole number, had more than a slight knowledge of that tongue. They have also a lecture-room, not inferior to the chief room in the Sorbonne at Paris; but the lectures being also in French, it cannot be supposed that much more progress could be making through this means of instruction than by the books.

On the same day I visited the military hospital, which is a spacious and well-aired, but not well-cleaned, building. The apartment appropriated for persons afflicted with diseases of the eye, the predominant complaints in Egypt, was that alone which had any number of tenants. The most striking deficiency of this establishment is the want of female nurses. What an instance does this afford of the low condition of a society in which the

women have not yet been sufficiently raised to be trusted with an occupation which certainly requires a degree of tenderness, humanity and patience, very rarely to be found among any class of the opposite sex!

At a short distance south of Cairo is the ancient fortress of Babylon. • It is now, in fact, a small walled town, that may have formerly contained three or four thousand inhabitants, but at this time it cannot contain more than as many hundreds. The streets are from three to five paces in breadth, and the houses which have not crumbled away are high, but on account of their having so few windows, it is impossible to count the stories, though to judge from the outward appearance they do not exceed four or five.

During a walk here of about twenty or thirty minutes, we saw no inhabitants save a man with a donkey and skins of water, and an Arab sitting with a pipe on a bench before what had certainly been a shop. We inquired of this man what steps we should take to get admission to the Coptic churches, which we understood were to be found in the fortress, and were directed to proceed about fifty yards further, where we found several Copts, who immediately procured the keys from the deacon.

The first church which we entered was a small building in which there was nothing remarkable, save that it was divided into departments by close wooden lattice-work, in order to separate the sexes, which do not sit together in any of the eastern churches.

In the body of the church, facing the altar or cabinet (in which the officiating priest is visible only through a window), there are many pictures of apostles, angels, and saints, of evident antiquity, and some which appeared to me little inferior to the gems in a most extraordinary col-

lection which is to be seen at Berlin. There were fanciful legends attached to several; but the difficulty which my interpreters found in rendering the Arab of these people into a European language, prevented my understanding as much as I desired of the information the Copts appeared very ready to impart. We descended, however, into a grot below, where I was more interested with what they told us. There was here an apartment of about 14 ft. by 10 ft., supported by marble pillars, and at one end there were three recesses. We each carried a candle, and the guide, after taking us to the opposite end to that at which we entered, pointed out a round piece of marble with a cross wrought upon it, and set in a slab of stone. The simplicity of these Egyptians may be here conceived. This very cross, our guide informed us, was formed here by the Virgin Mary when in Egypt; and in a recess on the other side we were shown a font which they informed us was that in which our Saviour was baptized.

When we came from within this grot, our feelings were moved by what is everywhere painful to behold. A number of miserable mendicants were seated in a row on either side of the lane. They did not even get up from the ground when they first saw us; but, finding themselves less quickly relieved than they had perhaps expected, those who were able to rise without assistance, surrounded us. We counted them, for I knew by experience that it would be productive of more evil than good to give them, without some arrangement, what could not be equally divided on the spot.. There were three-and-twenty human beings, chiefly women, some bent down with age, crippled, almost naked, full of sores, and apparently starving. I never had any conception of poverty in its extreme until then. My dragoman had, of course, orders to relieve them, as he might most conveniently,

without disregarding prudence; and what I found the next day that he had given, made me wish that he had been more generous.

There could be no doubt that the greater part of the poor people about the Coptic church were suffering from hunger, for I found upon inquiry that some of the women whom I had taken for near seventy years of age could not have lived much above half that time, and we were informed that one of the eldest looking, had lost a child at the breast only a few weeks since. Few, indeed, of this class of the Egyptians, whatever may be their religion, have the smallest idea of their own age; and many know not even anything of the division of the year, save from the imposition upon them to fast, and, what is worse for the Mussulmans, to abstain from smoking during the daytime for one whole month. There is no provision for the poor among the Copts, and in a neighbourhood where there is little commerce and all is decaying, the aged and most wretched cling to their miserable hovels, until they perish by slow degrees from want or the loathsome diseases thereby engendered. Yet is this the most fruitful country on earth, once feeding 7,000,000 of inhabitants, now reduced to 2,000,000, for an acre of ground will here produce three, or even four times as much as an acre in England.

We visited another church within the fortress. The pulpit here struck us as curious, and was evidently of great antiquity. It was formed of upright stripes of white marble set in alabaster, and was said to be 1,800 years old. Opposite the pulpit there were several marble pillars, and upon one was a mark that might have been made by a hammer, and about which, at a hand's breadth, the marble, which was elsewhere blue, was bright and white. By the side of this pillar, our Copt guide informed us, the Virgin

once stood, holding a conversation with a priest who was beneath the pulpit opposite, and that the glory which was reflected from the Virgin upon the marble had thus marked it. I did not inquire how many kisses a week the marble attracted, nor suggest that this was the cause of its brightness. Considering the reported age of the pillar, however, the marble should be much harder, or pressed with human lips much less often, than that of the black statue of St. Peter at Rome, a portion of the foot of which has been kissed away.

On the road from this ancient fortress, we came to an immense roofless mosque. It has a colonnade, however, around it, which is roofed, and a covered and paved place at the end opposite to the entrance, where there is a pulpit. The columns, which are of stone, are innumerable, but only two of them are at all remarkable. These are placed near the entrance, with a space between them just sufficient to admit of a moderate-sized man squeezing himself through; and it is pleasantly said, that your condition hereafter will depend upon whether you can pass between these columns or not, and that those who cannot pass are too gross to pass through the narrow gate above, and therefore will not enter into Paradise. It was extremely agreeable to find anything amusing mixed with the grave and gloomy reflections generally connected with the Mussulman faith. My interpreter and myself passed between the two columns without much difficulty; but the *scize* who was with us had some trouble in following, and thus created serious doubts about his entrance into the happier state above.

The Romanists have their pleasantries of the carnival, when a priest sometimes gets a few thumps in mere sport, and may even be caricatured; and we Protestants eat plum-pudding and pan-cakes at seasons the church has

appointed for especial joy, and, to the surprise of many a Romanist, *cross*-buns on Good Friday.

But setting aside the festivals of marriage and circumcision, there is little to relieve the philosophic tone which the unity of God and the simplicity of Mahometan prayer inspire, unless the extravagant exploits of the dervises, who are mere fanatics, may be considered an exception.

It sometimes falls to the lot of a traveller to be struck by the absence of what he expected to see, as well as by the impression of what he does see, and should he often sit down to describe his disappointment, he might sometimes have as much difficulty in comprehending what he really expected to see, as some critics have had in conceiving what the poet meant by 'an aching void,' which nevertheless seems to have a very clear moral signification, however difficult it might be to conceive an empty space experiencing the sensation which should belong to material living substances alone. I will here mention that a few days before I left the metropolis of the British Empire, I visited the establishment, and witnessed the operations of the different departments, in which one of our newspapers is published. A few days after my arrival in the capital of Egypt, I inspected the chief printing establishment of the government, that is, of the Pasha. A humorous pen might here revel in the full glory of description; but such it is not in my power to wield. It must therefore suffice to say, that in one of several spacious apartments, 'with all the appliances and means' to print, stood a group of men engaged in conversation with a compositor, who, now and then, in spite of his more interesting occupation of joining in conversation with the party about him, did, it was plain, hit upon the right letter the first dip. Yet this useful servant of the public and the little 'devil' by his side were certainly the

only persons occasionally occupied with anything save conversation during a full half-hour that we were in the room.

In the next apartment there were several presses. Some were at rest, but two were engaged in printing sheets with lines to form books, to keep, we were told, the soldiers' accounts; and of these books there were already piles in the adjoining office. Upon inquiry whether we could procure a newspaper, if that homely name be not a misnomer here, we were directed to a small apartment, where we found about a dozen writers seated upon the ground engaged in composition or corrections. We informed them of our wishes, and requested that we might be allowed to purchase one of the last papers printed; but they informed us that there had not been a paper struck off within the last fortnight, and that there might not be another for the next week or more; and upon their being told that the precise date was of no importance, we were handed the last number, which was a small sheet, so openly printed, that it probably did not contain more than three pages of one of our octavo volumes of full-sized type. But even this they could not, they said, sell or give away, though we were at liberty to sit down and read it if we thought proper. This, however, as it was of course in Arabic, was beyond my power, nor was it the object for which I had come to the office, so we thanked them for their politeness and retired.

The circulation of this paper was confined to the Pashas and other persons of distinction in the country, and the object of it was merely to inform the viceroy's subjects of the higher class, what it might be his pleasure should be known to them.

A person in the service of the government came to my house some little time after I was established in my

dwelling in Cairo, to demand of my dragoman and my cook something between ten and twenty piastres each, which was the amount, in either case, of the tax that was levied upon them for the year. The dragoman, however, who was in reality one of the janizaries attached to the British consulate, was, by the result of a contest between Mr. Walne, while consul, and the Pasha, exempt from taxation, which was very easily explained. But the poor cook, I found, was to have the bastinado the next time the tax-gatherer called, if the money was not then paid. The question, therefore, was only whether he was to have an advance of his wages from me, or suffer this punishment, which I found very easy to settle.

CHAPTER IX.

THE PYRAMIDS OF EL-GHIZEH.

Pass the River with Donkeys—The Country—The Approach to the Pyramids—The Dimensions of the Grandest—Ascent—A Traveller's Impressions—Chamber in the Interior—Bats.

I TOOK an early opportunity, after I was settled in the capital of Egypt, to make a visit to those stupendous works of men's hands, the Pyramids of El-Ghizeh. They stand about eight miles south-west of Cairo, on the opposite side of the Nile, and about three miles from the banks of the river. My dragoman hired donkeys, which are better than horses for this expedition, on account of the necessity of passing the river, and the want of shelter for the nobler animal in the vicinity of the monuments. We crossed the river above the island of Roda, and after having passed by no less than three villages, at length reached the limit of the cultivable land. This is separated from the great Libyan desert by a rocky and irregular elevation, upon the firm table of which stand these mighty relics of the past, little changed in outward condition since the day when the slaves of the tyrant who erected them placed the last stone upon their summits.

These objects of wonder may of course be seen from any distance within about sixty miles, when the view is not obstructed by high lands; but they by no means impress the traveller who approaches them with their mag-

nitude, which a nearer survey enables him to discover; and this seems to be on account of the colour of the stone of which they are constructed, which agrees, as nearly as can be, with almost everything in Egypt that is not green. You may stand on the walls of the citadel at Cairo, and survey the rich valley of the Nile above and below, hill and plain, extensive repositories of the dead, ruined mosques, palaces and pyramids; but as the traveller approaches these last-named wonders, he will lose sight of them, by reason of the walled sides of the elevated ground upon which they stand; but this will enable him the better to estimate their grandeur when they again present themselves to his view.

After losing sight of the pyramids we reached the base of the high ground, which we ascended by gravelly paths until we came to its summit. We were then within sight of them, and at a short distance from the base of the largest. Although the traveller may have seen them all from the Nile, from the citadel of Cairo, and from the desert on the opposite side of the river, this will be the first moment that he will receive any true impression of their vastness. As we drew near the largest pyramid, I was at every step struck more and more with the magnitude of the stupendous whole; but it was not until I placed my hand upon the stones which form the first step, that I was filled with a degree of wonder, for which I was not from the beginning prepared.

The vast stones which form the steps of this pyramid are at the base about four feet in breadth, but of much greater length. As you mount, you find them notched at the sides, to aid the ascent, and they diminish in size towards the top. The full height of this pyramid at present is 450 feet, but this is said to be thirty feet lower than its original height, while the full

length of its base is 760 feet, and each side, as is the case with many other pyramids, is turned towards one of the cardinal points.

The act, nevertheless, of mounting is not very easy to any stranger without the assistance of the Arabs. About half-way from the base to the pinnacle, some stones have been removed, thus affording a convenient platform to repose; and from this, our guides informed us that an Englishman some time since threw himself, and of course dashed out his brains. I approached the edge of the step to perceive whether the elevation appeared sufficiently perpendicular to admit of a roll to the bottom; but the Arabs, when they saw me stand, by no means too near, while examining the descent without speaking, asked the dragoman whether he conducted an Englishman, and being answered in the affirmative, they cautioned him to have especial care of his charge; upon hearing which I told him to assure them that my thoughts were occupied with other reflections than those of staining the granite with my gore, and that I rather wished to carry my bones to my own country for interment. Yet I have known men so like the one above mentioned, that I would not recommend them to mount this pyramid if they were near it. But we continued our labours until we arrived at the summit, where we found enough of the stones displaced to give us ample room to seat ourselves, and observe the novel prospect around.

The tourist is here carried back to the remote ages in the history of the human race. What a comment is the monument on which he sits upon the vanity of human hopes! The greatest undertaking of a people once the foremost in the arts, and in whatever attends civilisation generally, is now beneath his feet. A work perhaps exhibiting the effects of the greatest amount of labour and

mechanical ingenuity that the world owes, here remains without any certain record of its founder, its date, its purpose. The traveller who shall stand upon the pinnacle of this mighty fabric, with the great portion of the world over which he has wandered to arrive here, present to his memory, will be overwhelmed with strange and varied thoughts. The most impressive pages in the volumes of the past history of the world will crowd upon his memory, but his aspirations will end with the melancholy reflections which the gloomy scenes around abundantly furnish. If he look in the direction of the west, his furthest vision will comprehend but the compass of a day's journey across the unaltered desert, extending from the fertile valley of the Nile to the utmost limits of the ancient world, still inhabited by the fierce beasts of prey, often its only tenants; and if he look towards the east, the same scene, varied only by the narrow valley which is watered and fertilised by the Nile, will present itself to his searching eye. The very soil that first produced the abundance, which gave to mankind the leisure to study,—the very plains where the first efforts of human industry prepared the world for the reception of science, which the Greek sages here acquired, and introduced into Europe, may be now seen lying incult, and exhibiting only the remains of those works of art which a degenerate race has been incapable of restoring. Between people now half-savage, and their rulers more barbarous than themselves, no tie exists save a gross superstition which furnishes at once the rigid law, and compels a blind obedience and necessary submission.

People of the north-west, wherefore your jealousies, your contentions, your internal discontents? Why those ruinous wars among yourselves, who should rather employ your energies in the extension of knowledge and all its

blessings which you enjoy, and in giving light to the east, and relieving the sufferings of millions oppressed by superstitions which can alone be removed by advance in knowledge and the pursuit of the industrious occupations which produce independence and ease?

What an effort of human labour are these wonders of the world—these pyramids! What a variety of sensations attends the contemplation of that dark history which the survey of them discloses! A people, the children of Ham, in the days of Abraham (for the learned suppose that the pyramids were building or built when the great Patriarch of the Hebrews was in Egypt), dwelt here under regular government, however rude by reason of the vices and follies of their rulers, yet evidently such as to throw by combination all or much of their industry together.

Several conclusions concerning this people may, at least, with some degree of probability be drawn. The inhabitants of Egypt, when the pyramids were built, must have been acquainted with agriculture, or the workmen could not have been fed, and they must have been united under a monarchical form of government, and the power of the sovereigns must have been exercised with what we should at present call tyranny. But beyond these facts it does not seem that anything more than vague conjecture can be hazarded. Yet among the conjectures concerning the purpose of these great works, that which is the most popular seems the least liable to objection: that they were to be severally the sepulchres of their founders, the grandest, though not materially larger than the others that are near to it, being intended for the repository of the body of its founder, supposed by Herodotus to be Cheops.

Before descending from the top of this stupendous work of men's hands, we examined the stones about us,

some of which are said to be a ton in weight, though they were much smaller than those below them. The platform upon which they lay in disorder, was about ten paces square.

On our way down, we visited the chambers in the interior of the pyramid, which are nearer the base than the summit. On a platform before the entrance we lighted tapers, and entered their dark mouth, descending. To attain the principal chamber we were obliged to force our way by climbing upon our hands and knees, and here we were a little inconvenienced by the bats that flew by us from where the faintest ray of the sun's beams could never have entered since the pyramid was built. That any creature existing can see in the dark, there can be no doubt is impossible. Nevertheless, in this chamber, into which no light can penetrate, bats dwell; and I wish to ask the student in physics how the bats confined to chambers where light never enters live, and what is their food.

The principal chamber, which our guide informed us contained for many centuries the remains of Cheops, was about twenty feet from the floor to the roof, and about twelve yards long, and six or eight wide.

After our full descent from the pyramid, we examined the famous Sphinx, which is, I believe, the most colossal of all the statues that remain of the works of the ancients; but as its portrait is everywhere exhibited, I need not say more than that its height is 188 feet, which will give sufficient idea of its magnitude.

CHAPTER X.

CAIRO—*continued.*

My Dragoman's Distress—Causes—Ill Conduct of a Bey and the Pasha—The Rite of Circumcision—Procession of a Young Lady before Marriage—Also the Gentleman—An ordinary Funeral.

My dragoman came to me, on the morning after our visit to the pyramids, much cast down and depressed by something that must have happened since I parted with him on the preceding evening. I asked him whether he had seen an apparition, for I happened to know, that if it were so, it would not be the first time he had been so fortunate. Ghosts indeed, and the ghost of the potent prince of the bad angels in particular, are more familiar with these people than with us.

'Your Excellency knows that I am not among the most superstitious of the Egyptians,' said the dragoman.

'I believe that there are few Egyptians less so,' I replied. 'But what evil hath the night engendered? A criminal between two soldiers on the way to receive the bastinado at the citadel could not look more sad than you look now.'

'Your Excellency has touched the true string of my troubles,' said the dragoman.

'What! have you to receive, or have you received, the bastinado?'

'Oh, no, not myself, but in effect, the same. A consul's

janizary has been beaten past recovery. He is expected to die in the course of the day.'

'One of the consul's janizaries?'

'Oh! not one of the British consul's.

'And pray whose?'

'A servant, a janizary, may no longer defend his master,' said the dragoman, occupied more with his own reflections than attentive to the interrogative put to him, 'and I fear the same might have occurred with the janizary of the English or French consul, though I have trusted, for my safety with yourself, that I might consider myself still in the service of the English consul, with whom I have lived so long.' Then after a pause, which I did not disturb, he added,

'It was the Italian consul's janizary of whom I was speaking.'

He then related to me the particulars of this affair, and as I have heard no account of it more consistent or which greatly differs from his, I shall report what he informed me. It will, at least, show the impression on the minds of the janizaries of the different consuls, who are the parties the most interested in the discovery of the truth concerning what passed.

The principal persons in the matter are, the Bey, who is superintendent of the department of the customs at Bûlac, before mentioned as the port or landing-place for the capital, and the consul, already mentioned, of his Majesty the King of Italy, and the janizary so shamefully beaten. The cause which led to this last degree of insult that could be offered to a consul and to his nation, was a question of search which arose concerning a case the consul had received from Alexandria. Some new imposition had lately been demanded of the representative of our government here, which it required

English firmness in opposition to injustice to dispute, and the point having been ably contended for and successfully carried by the British consul, Mr. Walne, other consuls had become more jealous of their rights than before, and the Italian very naturally refused to permit a case addressed to him to be examined even by the superintendent himself, who, being equally determined, declared his intention to detain it. The consul then tapped the Bey upon the hip with his cane, upon which the Bey drew his sword, and calling the consul a Christian dog, which is the most contemptuous epithet in the opinion of a Mussulman, and is that by which a Turk in his anger usually distinguishes a European, all the under-officers upon the spot immediately rushed upon the Christian dog, and were only prevented felling him to the ground by the superior tact and quickness of the janizary, who, with the courage of a free man, drew his sabre and warded off the blows aimed at the head of the consul—in fact, saved the Christian blood which would otherwise have been the issue of the dispute.

Some violent language was now heaped upon the head of the janizary; but the principals in the affair soon seemed to cool, and then separated;—the Italian perhaps to consider the right and the wrong, and the point of honour involved in what had passed, and the Turk to nourish his revenge, and plan the safest means of putting it into execution, which, when done, became the cause of my dragoman's trouble.

The Bey, it appears, immediately transmitted his version of the affair to the Pasha at Alexandria, and his highness, with the precipitate decision of a barbarian, without any inquiry into the truth of the affair, or considering it the best way of gratifying his vengeance upon the consul for the supposed insult offered to his officer, sent immediately

orders to seize the faithful janizary, and reward him for his fidelity with a thousand strokes of the bastinado; in other words, to flog him till he should die, for few that are thus punished survive half that number of blows.

The poor janizary, while alone in the streets, was artfully seized by the soldiers and conducted to the citadel, where, since the execution of the Pasha's sentence, which took place two or three days ago, he still lives, but with faint hopes of recovery.

Processions, which take place upon the celebration of the religious and social rights of the Egyptians, are very frequent in the streets of Cairo. The procession with a child to receive the right of circumcision passed by my windows one day, but I disclaim the intention of putting so faint a description as I am able to give of this ceremony, in the place of any given by more practised observers with better means of satisfying their readers' curiosity.

While I was sitting on the divan in one of the window seats in my room, the kettle-drum and other instruments of music announced the approach of some noisy procession, and my dragoman came into the room as he was accustomed to do, in order to explain the meaning of what was passing in the best manner he was able.

The first of the men that made his appearance was a soldier, and no doubt the father, or one who represented the father, of the child. He carried a cudgel of about five feet in length, and was followed by the barber, who was to be the operator upon the child, and about half a hundred shouting children and some men; then came six or seven other soldiers, followed by musicians; then the mother of the child and her female friends, ranged with a very little regard to processional order; and next, a horse superbly caparisoned, upon which sat the infant,

who seemed to be about five years of age, dressed in a rich red robe, extravagantly covered with gold and silver ornaments, and a red cashmere turban decorated with artificial flowers. The horse was led by a *scize*, and the child, who was supported on either side by a soldier on foot, held a white pocket-handkerchief before his mouth, which I was informed was intended to cover a portion of the face, to avoid the effects of the evil eye, much dreaded in Egypt, and which it was supposed might be attracted by the infant's rich apparel. These were then followed by an indistinguishable crowd of women, ringing the air at intervals with an indescribable long shrill hilloo.

When the most interesting portion of the procession was immediately before my window, the soldier in advance turned to oppose its passage, and was met by one of those who followed. A sham display of the single-stick then took place, until the leaders of the party in advance appeared to prevail. Upon this the men around fell back and formed a circle, and the women formed another circle within them. The mother of the child then separated herself from the rest, and, with a pole in her hand, danced; and, although veiled like the rest, she was not very delicately dressed. The procession then again proceeded with loud shouts from the men, accompanied and followed by the shrill voices of the women.

The degraded condition of the women of the East is well known to every inhabitant of a happier land, and this may be at all times seen in the streets of the Egyptian metropolis. At the time I am writing I have been more than a month in Cairo, and I have not yet seen the face of a single woman of any age in the street, nor any one from the window, save those by whom I was spitten upon.

The ladies leave their homes but rarely, and seem then to be commonly under the guard or protection of one or more of that unfortunate class of the once male sex, to whose custody they are intrusted.

I shall next mention the procession with a young lady which precedes the ceremony of marriage, as it has appeared to me with my Arab guide by my side. It is one of the more frequent of the exhibitions which attract the attention of a stranger in the streets of Cairo, and has for its object the administration of the oath. This is performed at about an interval of a week after the contract of the marriage is signed; a second procession takes place on the day of the wedding, to conduct the bride to the dwelling of the bridegroom.

Foremost in the procession which I witnessed, rode two musicians upon the backs of camels, dressed in nothing but their drawers, and playing kettle-drums and hautboys; next, in exact order, the married female relatives and friends of the betrothed girl, all of course veiled and wrapped in the usual *habarah* of black silk; then a fellow dressed like a dervishe, with a long beard; then a boy on horseback; then men dressed as dancing girls, and next several young maidens and some children in white *habarahs*. These are followed by the betrothed, who is supported on either side by a female near relative, who occasionally fans her; another attends behind, and over the heads of the quartette a canopy of silk of gay colours is carried by four men.

The friends of the bride by her side are dressed precisely like those who precede them, and the bride is with the greatest care concealed from the eyes of every one. Upon her head is placed a high crown, which is covered with a fine shawl, concealing her whole person, so that her height can be only guessed. But if I

might judge by the apparent height of the shoulders of this maiden in comparison with those of the women of the procession, I should not believe, notwithstanding the precocious tendency of the climate, that she could be of a just marriageable age. This canopy with its charge usually closes the procession, yet sometimes two or more musicians follow, and sometimes several of the lower class of women, who sing, but whose shrill voices accord but ill with the spirit of the time.

The women of Egypt, like the women of other countries, take more delight in the modes and shows of rejoicing than the men do, The marriage procession of the gentleman must not, therefore, be expected to rival that of the lady. This takes place after the ceremony of the marriage, on the evening of the day that the bride is conducted by her fair friends to the apartments of the ladies in the bridegroom's dwelling, and before he has been permitted to have any interview with, or see, the bride unveiled.

The whole of the ladies who have attended at the wedding sup with the bride in the harem of the bridegroom, and the bridegroom and his male friends sup in a lower apartment, where they remain until the *esha* or hour of evening prayer, which takes place an hour and a half after sunset. The bridegroom then leaves his company, and is conducted to one of the mosques, and when his prayers are accomplished, returns home in procession.

His way is now cleared by a torch-bearer, carrying upon the top of a pole an iron frame filled with burning chips; then come six or eight musicians with hautboys and kettle-drums; and these are followed by a double row of relatives and friends, and a few persons hired for the occasion, carrying lamps set in large bouquets of flowers,

and occupying the space between the musicians and the bridegroom, who follows at the end. He is at this time robed entirely in red, wearing a cashmere shawl fitted like a gown, and a turban apparently of the like material, and is supported on either side by two relatives or friends habited precisely like himself.

If I might judge of a bridegroom I saw by the light of the torches and lamps, of which there was no lack, I believe he could not have entered his sixteenth year. His two supporters seemed about the same age. But what was most remarkable, was his grave and gloomy countenance, while all the rest gave vent to expressions of joy, by adding their voices to the sounds of the instruments that preceded them. I asked of my guide how he could account for this, to which he replied, that it was doubtless the anxiety of the bridegroom, who perhaps distrusted the reports he had heard of the beauty of his unseen wife; and when I observed that as the matrimonial ties were so loose in this country, that he could dissolve them to-morrow if he should think proper, my guide added, that that indeed was very true, but that at his tender age, no doubt this was not even contemplated, and that therefore he might be dreading the chance before him of spending his years in the society of a woman whom he might not like.

'Our European fashion,' I observed, 'is better.'

'It may be in some respects,' said my guide, 'but I should not like to think that if my wife displeased me I could not change her, or if she had brought me no children I could not add another to my establishment.'

'But if you had chosen that wife yourself, and been so fond of her before marriage, as most men are with us, do you think you would then have ever thought of an exchange, or of adding another wife to your establishment?'

Here I endeavoured, but perhaps with little success, to make my guide a convert to the universal opinion among Europeans, that the affections between the sexes in Christian countries are governed by sentiments very different from those which are known here. Such, indeed, can only be known by those whose lot it has been to be born in a country where the weaker sex is instructed like the stronger, and thus easily impressed with a sense of evil and good, is enabled to eat, drink, and associate at all times with the world, without losing a particle of modesty, or any consequences happening to render it even necessary to conceal the face, or seek the seclusion of detached apartments.

'But when one of your wives gets old?' said my guide.

'Why, then the virtue of our arrangement,' I replied, 'is even more apparent. We do not usually marry women of our own age. We like, if possible, to have our wives several years younger than ourselves; but in all cases where the proper sentiment has taken place at a fit age the affections of youth beget an attachment in middle age, that endures to the extremest term of life.'

My guide, no doubt, did not understand this; but as he kept silence, rather perhaps from respect than from conviction, I was glad of the opportunity of ending a discussion, too much of which I may have reported.

I shall next notice the procession at an ordinary funeral. Interments here are attended at all times by six or eight men, several of whom are blind. At the first which I attended, I learned from my guide that it was the custom to choose blind men for mourners, who were thus able to earn something by a very easy means. This party precedes the coffin, each of the blind men putting one hand upon the shoulder of one of the mourners who can see.

Next to these, follow two or three boys carrying a copy of the Koran upon a frame well covered with drapery; then the bier, borne by four men in much the same style as at ordinary Christian burials, and in several instances I observed the wives, slaves, and servants of the departed, following; yet there seemed to be but little variation, except such as might arise from the narrow circumstances, and consequent mean apparel of the mourners.

CHAPTER XI.

CAIRO—*continued.*

Establishment for Insane Persons—The Difficulty of Entering a Court of Justice in Cairo—Authorised Feast of Cats—A Mussulman and his Three Wives.

EGYPT is not without its share of that portion of our fellow-creatures who exist without the distinguishing attribute of humanity, our common reason; and there is a mosque in Cairo, called the mosque of the madmen, to which is attached what should be an asylum for this unhappy class of human beings. It stands in a very crowded part of the town, and has a court within it of about twenty paces in length and fifteen in breadth, with a large bath in the middle, and chambers, or more properly dungeons, on all sides, appropriated for the reception of those who suffer from this greatest of human ills. These apartments are separate, and have no other apertures to admit the air or the light than their fronts, which face the court, and have strong iron bars before them. Behind the bars sit or stand, chained, these unfortunates, and occasionally thrusting their arms and legs and a part of their heads between the bars; their occupation, while we were there, was begging for bread and devouring some that was thrown to them. They were all indeed chained by the neck, and from their appearance, could not have been washed for some months, and the dungeons were

full of the most loathsome filth. The part of the keeper and the company here was precisely that of the showmen and visitors at the lowest itinerant exhibition of wild beasts in our country. The keeper walked about to warn the spectators not to approach too near the bars, for many of them seemed to receive exactly the same enjoyment that our exhibitions of wild beasts excite.

All the maniacs were rather young men, and were without clothes; but the want of clothes is too common in Egypt to be very remarkable, and upon inquiry we found that the unhappy men would tear up every article of clothing immediately it was given them. We inquired of the chief keeper how long the poor men generally lived after confinement, and he informed us that few lived above a year, and many less than a month; and, should it be otherwise, he said he did not know what could be done with those that came, for the place even now was too small for those that occupied it, and had obliged him, in several instances, to put two, which was not usually done, into one cell, but these were chained sufficiently far apart to prevent them reaching each other. The place, indeed, it is certain, is precisely that which we might suppose would turn any one labouring under any nervous affliction, in a short time, quite mad; and we found that in all instances the unhappy beings here became by degrees worse and worse.

One of the poor men appeared to be less afflicted than the greater part of the others. He wept when he was looked at, and uttered some phrases which were not understood, and upon inquiry we found that he believed that he had committed a murder, which it was well known he had not. But this, the keeper informed us, was but the commencement of his disease, which in a few weeks or less would become raving madness.

Another man put himself into attitudes which seemed as if he were about to commit some frightful crime, and the keeper informed us he had killed three of his own children.

As we left the painful scene, the keeper inquired of me whether we had any necessity for such places in European countries; and in reply to this he was informed, what I believed to be our condition, with the best accounts I could give of the treatment of such afflicted persons, and of its effects, and I was persuaded I was right in stating, that cases similar to that of the weeping man we had just seen, had sometimes been radically cured. Upon this the apparently worthy man expressed some astonishment, and he said he wished he could travel and inspect our institutions.

My dragoman had been some days trying whether it was possible to obtain permission to enter the chief court of justice in Cairo, but without success, when I determined to try the effect of a surprise upon the door-keeper, in order, if possible, to witness the manner in which justice was administered, amidst a population apparently so rude and unrestrained as that of the capital of Egypt. After threading populous streets, and dark and narrow lanes, we came into a square of larger dimensions than any I had before seen in the town, and on one side of which there was a gallery extending along the square, which was about twenty paces in breadth. We ascended to this gallery by broad steps, and found it occupied by about a hundred of the accused, criminals, as we were informed, of various degrees, from the felon to the disobedient or incontinent wife. We passed very leisurely by them without attracting any of that attention which sometimes disconcerts or inconveniences strangers on foot in Cairo, in such quarters especially as are not much frequented

by Europeans; and, after ascending another flight of stone steps, we found ourselves in a lobby, which was not much unlike that which many buildings of the larger dimensions have in Europe. But here, at least, we did not fail to attract attention, when two of the guards, who were sitting on the ground, rose, and one of them demanded our business rather rudely, until a second perusal of the guide, who was as well armed and better dressed than himself, with at the same time the token which indicated his attendance upon a European consul, seemed to produce that respect which a consul's janizary seldom fails to command, and he lowered his tone as he inquired with whom we desired to communicate.

Now, if my guide had no other virtue, he had a decided aptness in obtaining respect for a European from those whom he could not command; and he replied,

'It is necessary you should inform us, with as little delay as possible, who are the sitting judges at this moment. There may be one of the Pashas here whom this noble gentleman must see immediately.'

The guard then, with the assistance of his fellows, not only gave us the names of all the judges that were present, but entered into such particulars concerning the regulations of the court, as enabled the guide to ascertain, without any compromise of the dignity with which he had invested myself, that it was impossible to get any admission, without being called as a witness upon some proper trial.

Then addressing myself in Arabic, that he might be understood by the guard, and in a tone and a manner that did not require much knowledge of that tongue to comprehend his meaning, he said,

'Your Excellency will have to return to the citadel, for the Pasha, whom you must see, is not here,' upon which

we departed; but instead of going to the citadel, we sat down upon some loose stones under the shadow of some trees in the square, where the guide related to me what I had not understood of the conversation which had taken place between himself and the guard.

We remained sitting here to witness a sight that we were informed was to be seen about this time, which the guide trusted would in some degree compensate for the disappointment we had met with above.

A little after mid-day, every twenty-four hours, tribes of cats resort to this square, where they receive an allowance of meat on account of a fund arising from the will of a pious Mussulman, who, dying, left some property for this purpose, but how much I could not learn.

Mahometans might often shame Christians by their tenderness and their care for the brute creation; but the dog and the cat seem to be their peculiar care. Enough has been already said of the former; but, on account of their attachment to the latter, there had been quite an uproar in my neighbourhood, arising from my shooting a cat, which descended nightly from the roof of the houses, and entered one of my rooms, and on one occasion, besides breaking some earthen vessel, devoured what was intended for a part of my breakfast or dinner the next day.

While we were waiting to see this droll feast of cats, several of the parties who had attended the court passed by us after judgment; some, attended by an armed guard, on their way to prison, and others, unattended, on their way to their homes. One ill-looking fellow, armed with a stick of five or six feet in length, conducted three women, whom we gathered from his conversation were his wives. The man was apparently not under fifty years of age, but the parties he conducted did not appear, though we did not see their faces, to be more than between

fourteen and twenty; the lowest of which ages is, however, that at which many are mothers in Egypt.

The tongues of the three wives were by no means silent; and while the guide lent his ear to discover if possible the cause for which they had entered the court the husband stopped suddenly, and striking his staff upon the ground, exclaimed, that if they were not satisfied, he would lead them back again to the tribunal from whence he had brought them. This threat produced instant silence; and all that could be discovered afterwards, was a few words by which we found that the women had disputed among themselves on account of jealousy, which had arisen from this worthy specimen of a man having been more generous in his caresses towards one of them than towards the others; and this, my guide added, who had himself but one wife, is a constant source of dispute where two or more are kept by those who cannot maintain them in perfectly separate apartments. A man, he added, may keep female slaves with his wives, if he pleases, but this is rarely done when the slaves are young, but he should never think of putting two or more of his wives together, unless the disparity between their ages should be very great.

While we were conversing on these matters the cats began to arrive, first slowly and singly, or by couples, then in parties of three and four, and soon after this by dozens. They seemed to come from all parts of the square, but the greater number from each of the two entrances. Dogs were not permitted to come upon the ground at this hour, but there were plenty of men, and the cats marched as if they knew very well that these were their friends. The greater part of them moved quite leisurely towards the part of the square where they were accustomed to receive their rations, the elder ones among them

holding their heads as erect as if they had never known an enemy, while the younger were distinguishable by their greater impatience for the arrival of the commissioner that fed them. Their friend, however, arrived, and distributed a supply of meat, which the cats ate till they seemed quite satisfied, and as the good man left the square they looked about them and slowly retired, without seeming to desire to receive more.

CHAPTER XII.

CAIRO—*continued.*

Conversations with a Mussulman—His Defence of the Treatment of the Women—His Opinion of the Gospel and the Koran—His Impressions concerning the Romanists—His Objection to our Manner of Eating Animals in England.

A STRANGER in Cairo, more especially if he be without a fair knowledge of the Arabic language, has little intercourse alone with the native Egyptians, and that little will hardly afford him any information worth his acceptance. Near two months, indeed, passed away before I met a Mussulman above the class of dragomans who knew anything of any language but his own, or, as far as I was able to judge, had formed any just or independent conceptions concerning the moral and political condition of his country, or any clear ideas concerning the condition of the people of the more enlightened countries in Europe. At length I became acquainted with a native of Cairo who had been sometime in Italy, though his researches had not extended beyond the capital of that fair land. But I shall here note, not his opinion of Rome, but as much of his impressions as I was able to discover concerning the state of his own unhappy country, and what were his hopes and opinions respecting the establishment of a better system of government, and the means by which he believed his best wishes might be before very long fulfilled. In a word, the short discourse to be here tran-

scribed will be a faithful epitome of what was said, and should be regarded as an exposition of character in Egypt, rather than as referring to any political or moral crisis or revolution anywhere.

This occasion of our intercourse was commenced by an observation I happened to make, concerning the impression made upon the mind of a European, upon seeing the veiled ladies of his country, several of whom were at the time passing by the open window at which we were standing, on large and richly-attired donkeys. I inquired of him, whether, when in the European quarter of the globe, he had not been pleased with seeing the ladies dressed after the European manner; upon which he asked very cautiously, whether the servant who was attending with the *tchebooks* understood the language in which we were conversing, which was Italian, and upon being answered in the negative, he said, 'Then I will remark,—and you must not blame me for asserting briefly, what, if the time permitted, I would employ arguments to proclaim,—that even concealing of the eyes in the street is in women most correct. A woman should not be at any time known in the street, which the less she frequents the better. Indeed, it were even better that her very existence were unknown beyond the circle of her nearest relatives.'

'As far as the matter concerns myself,' I replied, 'I only regret this disguise and confinement because it deprives me, as a stranger, of a pleasure I have been accustomed to enjoy in Europe; and among the ladies of Cairo, if a man may judge by the eyes that one does commonly see, you should have beauty among you of every variety and kind.'

'It is no doubt so,' said the Arab; 'but although I am an advocate for the strictest guard upon the acts of

our women, I am not an advocate for the conservation of every mal-application of the divine system of which it is a part. Now, although you are not a Mussulman, yet as a traveller you doubtless respect the religion of the people among whom you for the time sojourn?'

'I have great respect,' I replied, 'for all modes of worship when I believe them to be sincere, being firmly assured that they will be accepted by the Deity, by whom the conduct of men in their relations to each other must be more regarded than their words and professions.'

'I will acknowledge then,' said the Arab, 'that I dissent from some things that exist among Mussulmans, but I should explain to you that it is not the Prophet's injunctions that I arraign, but their occasional misconception and their misapplication. The Prophet received the Koran and delivered it from time to time to his countrymen, and the sacred volume contains many things adapted to the age in which he came, and the condition in which his political relations placed him: of these some are now inapplicable, and should be no otherwise regarded, than as a matter of pure history; there are others again which time has sanctioned, though taught in an age much darker than that in which we live, adhered to and zealously defended, to the obstruction of that advance of knowledge which ought to have discovered what should and what should not be maintained. Many passages are taken in the literal sense which should be considered as merely figurative, and by this means are they ill-adapted to the circumstances of those to whom the divine word should be preached in every country. But brighter days in the history of the faithful and of all mankind will come. They may be at hand! We are now just what the Jews were at the advent of the Messiah, and what the Christians were at the coming of Mahomet; and, until a new dispensation

be given, we shall grow worse and worse—but this will come. As the Gospel succeeded the Pentateuch, and the Koran the Gospel, so surely will another and purer dispensation explain the three that have preceded it, and establish a law adapted to extend at least to all those of the three faiths which owe their existence to revelation, and perhaps admit all the human race to the benefits and blessings which the munificence of God will appoint to lessen the evils of this life, and conduct the faithful to the participation of joys unspeakable in that eternal state which will assuredly be the portion of the true believers hereafter. But,' added he, as he forsook the somewhat solemn tone in which he had been speaking, 'have you studied the Koran?'

'I have read it,' I replied.

'You Christians, then,' said he, 'are far more apt to judge of Islamism from the effects which the negligence or misapplication of the text of the Koran has produced, than from a fair examination of the divine work and its application.'

'And is it not possible,' I then said, 'that the Mussulmans sometimes judge in the same manner of Christianity? Have you perused the books we esteem holy?'

'We have as much of them in the Koran,' said the Arab, 'as it is proper for us to peruse. The Prophet was well acquainted with both the preceding revelations.'

'But is it not possible,' I replied, 'that the very corrupted condition in which you are aware Christianity existed when Mahomet came, may have induced him to entertain the opinion which he seems to have formed of the Gospel?'

'By no means,' said the Arab. 'It is more likely that he returned to Mecca or Medina after his sojourn in Syria a very fair Christian, and would have so remained

had the Koran not been revealed to him. The dispensation through Jesus, the Son of Mary, was like that through Moses, and given to spread, and the means to that end were adopted. When the Messiah appeared, the Jewish religion had expired in spirit, and the world was overrun with wickedness. The Romans, who then governed, were to be converted by words and reason. But as you know from your Scriptures that these were not always the means used by the legislators and prophets of the Jews, you must acknowledge that God permits the acts of mankind to march by steps unchecked by his will and unforeseen by themselves, and what means he will employ, in the event of his again addressing himself to the human race, it is impossible to foresee.'

This reasoning being new to me, I was much at a loss to know what sort of arguments to use, in order, if possible, to put the religion of Europe in a more favourable light than it had hitherto appeared to the Arab; but it suggested itself to me to ask him whether he derived the whole of his opinions upon Christian matters from those expressed of the Gospel in the Koran.

'The Koran,' he replied, 'has sufficient. But it happens that we have other means of judging. In a population of little above 2,000,000, you doubtless know we have 150,000 of the Christian faith. The apostle St. Mark seems to have been their great patriarch. There are about ten thousand in Cairo alone, and I speak from experience when I say, that no condition of humanity can be more degraded than that into which they have fallen. With their very name there seems included vice, while their temples are filled with pictures which they bow down before, until their worship has degenerated, and become complete idolatry, which could not be that taught by the founder of their faith; and were it not that many

of them yearly embrace Islamism, they would long ago have been swept from the land as an impure race, unfit to inhabit a country filled with temples dedicated to the worship of the true God. I speak this freely,' he then added, 'because I am speaking of my own compatriots. Yet in truth we keep up no relations with them either by marriages or by any looser ties.'

'But you have other Christians among you,' I observed. 'Have you found those whom you call Franks so degraded?'

'I have very rarely met any of them,' he said. 'It is the fashion for Mussulmans who do not meet and have no transactions with Europeans, to call them by a name which is the superlative of everything that is bad. I speak only of the residents in Cairo. Yet since some have outwardly embraced the faith of the Prophet, I am persuaded that all who have been long in Egypt are Mussulmans in heart.'

Though unwilling to arrest the free speech of the Egyptian, I was not able to avoid here observing, that I firmly believed, and not without careful inquiry, that all who called themselves Christians were still really so, and that those whom he believed to have changed their faith had no religion of any sort, and were alike renegade from their country and their religion, and as refugees in a Mahometan country, found it for their worldly interest to accord with a people, whose religion in their hearts they regarded with the same feelings which they had looked upon that of their forefathers.

'But,' I added, 'did you meet no Christians of any other kind during your stay in Europe? for we are like the Mussulmans, not all of the same sect, and indeed we differ among ourselves as much as you do, if not in our creeds, at least in our forms of worship.'

'I met no man in Italy,' replied the Arab, 'who did not profess the same belief as the chief who sits upon his throne at Rome. From the great men of the land, down to the meanest inhabitants of the mountains, I found all bowing down before images of saints and relics of martyrs with a gaudy show, substituted for the pure worship of Him whom Jesus commanded should be simply adored; and, as might be expected amidst this idolatry, I found a state of society such as the Moslems would shame to live in. I found many priests, professing indeed celibacy and pretending humility, but leading such lives as would be scorned in Cairo, while the people were governed by the influence of the superstitious terrors to which they were dupes; and I tremble when I reflect that this would have been the condition of all that are now of the purer faith, had not another prophet come to turn men from idolatry, and to forbid the practices which had changed the worship of God into forms and ceremonies, and converted his temples into theatres of idolatrous worship, and gaudy receptacles of silver and gold and precious stones.'

I beg of the reader not to suppose that those very thoughts which these observations may have suggested to his mind, did not also occur to myself, because I do not seem to have taken the opportunity, which it would not instruct him to repeat, of making a comparison between the Christian religion as it exists among a free and instructed people, and the doctrines of a church degenerated as it is in Italy into an instrument in the hands of a petty sovereign to conserve that ignorance which is wrongly supposed to be the best security for authority, and the best means to perpetuate clerical influence.

I shall here, however, mention some opinions which the Egyptian had imbibed concerning our country, which he spoke openly, and although they may not be agreeable

for every Englishman to hear, were genuine, and may not offend every one among us that should hear them.

When I pressed him to visit England, there was one objection, he said, which persuaded him not to go further than France. 'Tis the manner,' he added emphatically, 'in which you dine. I have seen nothing of it, I confess, practised by the English I have met here, but I have heard your countrymen confess this without shame, and you who have been in France and Italy will, I am sure, more approve of the manner of dining in both those countries than in your own land. Is it not true,' he then said, with his hand a little inclined as if he feared giving offence, 'that you have served on your tables many animals quite whole? Birds, for instance, from the lark to the goose; four-footed creatures, from the hare to the sucking-pig, of the last of which animals we could not, you know, endure the sight, cooked for eating; and moreover, we hear that creatures that are too large to put on the table whole, are cut up in such a manner as plainly shows that the animal has been killed to satisfy your taste. How could an Egyptian sit down before the coarse leg of a sheep, and dine upon a slice of this, or what would be to him more frightful still, sit down and dine upon the head of a calf?

'But will you allow me,' he then added, 'to say a few words more?' to which I replied,

'Pray say whatever your thoughts suggest. It is satisfactory for me to hear your opinions.'

'Well,' he then said, 'there is another reason for my dislike to this method of dining, which I think that if you reflect a little you cannot disapprove. Does not the man who sits down and eats of animals placed whole before him, very much resemble such wild creatures as frequent the desert, the woods, and the rivers? for these devour

even the same animals eaten by men, with, for instance, the difference only with the lion, the tiger, and the crocodile, and of yourselves, that as these beasts know not how to cook, they eat creatures raw, while you—is it not true?—toast or boil them, which only alters the taste.'

After this our short conversation ceased.

CHAPTER XIII.

CAIRO—*continued.*

Mahometan Saints—The Ramadan—The Bad Food in Egypt—The Bread —An English Episcopal School.

THE Mahometans pay scarcely less real honour to their saints, to commemorate their great or notorious acts, than our forefathers did to theirs, or than the Romanists are wont to do to their saints at this day. The Mahometan saints are very numerous, and there are many days in the year that some street in Cairo is illuminated at night for the space of about a hundred yards, in honour of one of these departed devotees among the 'true believers,' and a sort of fête is afterwards kept from one to ten evenings, according to the general estimation in which the departed saint is held in the minds of the living.

In Cairo the lower stories of most of the houses not devoted to commerce rarely have any windows, unless they contain the ashes of some saint. The ground apartment which fronted the house in which I lived was one of the receptacles of holy ashes. It had a small door, and a tomb was to be seen through an iron grating. This, on one occasion, was lit up at an early hour within. There were candles set in the midst of fine varied *bouquets*, and coloured lamps in abundance, and on the opposite side of the street were suspended rude chandeliers of various colours, and

musicians came soon after sunset, and commenced playing and singing, and the children of the vicinity from about four years old to nine or ten (the greater part of whom were without any clothing), formed a group of about forty. These occupied the time, as most children would desire to do, unrestrained by any formal discipline, in playing, fighting, and squalling with voices which almost drowned the sounds of the music.

As the evening closed many old men came, some of whom seated themselves at once upon each side of the street, while others set out stools for several women that followed, who were all mothers; and these, save one or two of the poorer among them who still stood to hand the coffee, and attend the *tchebooks*, seated themselves upon the dust on the ground; and all seemed to silently enjoy themselves with smoking, eating cakes, taking coffee, and listening to songs, until about midnight, when they retired.

The Mahometans—like those Christians whose priests have carefully preserved as much of the superstitions by which their predecessors in a darker age so governed their rude contemporaries as to keep alive their own power—like those Christians whose priests have substituted the writings of a later era for those of the Evangelists and Apostles, which are hardly read by the people whom they teach, and govern by anathemas and the dread of fire hereafter, instead of by example and exhortation to the practice of virtue—like them, the Mussulmans keep their days of fasting; and Ramadan is the name they give to the month which is set apart by the Koran for the somewhat severe trial of their faith and their patience; and, in truth, it must need a great deal of both, to abstain as they really do for that period, from all their accustomed

necessaries and luxuries, during the whole time that the sun is above the horizon.

When I walked out at the beginning of this holy month, I felt for the first time since leaving England, the sensation one feels while walking in a business street in London on a Sunday morning. There was very little in motion, and even the coffee-houses were closed. The usual number of people were nevertheless seen sitting on benches in front of their houses, or lying or sitting on the ground, all without the *tchebook*, without coffee, without the chess-board, or any other means of shortening the dreary hours of fasting.

The fast of the Ramadan is much more rigid, yet much less reasonable, than that of the Christians above alluded to. The Mussulmans will not take a morsel of any kind of food from sunrise until sunset, which is announced by the discharge of a cannon from the citadel. Indeed, they must not only abstain from eating, but they are even obliged to deny themselves a drop of water to quench their thirst, or even,—which many are said to feel above all other privations,—the use of the everlasting *tchebook*, which at every other season is rarely out of the mouth.

The day indeed is, during the whole of this month, almost as silent as the night at other times, and the night is spent in feasting and smoking. As you walk through the streets, while the sun is above the horizon, you meet no more baptismal, or marriage, or other processions, and few persons are seen, except those who are evidently employed in the kinds of labour which could not be suspended; and, from the camel-driver and his train, to the donkey-boy and his charge, all exhibit a languor, which four or five hours of excessive indulgence after fifteen hours of fasting might be expected to produce. The retail merchant sits on the high floor of his stall,

asleep, or in a state of profound stupor; the porter and servants of private houses lie stretched at the doors; and even women are seen lying on the ground, as if nothing heavier than air was likely to pass over them; and all is languor and inactivity until a quarter of an hour before the sun sets, when the people seem gradually to recover their natural vigour. Some are now seen arousing themselves from their stupor in the streets or in the open shops, and others with agreeable countenances, hastening to the benches of the coffee-houses or stalls to supply their natural wants.

After this a time of silence intervenes, when all attention and every ear is open for the report of the cannon, which puts an end to a state which must be painful to a people to whom the pleasures of sense are their chief enjoyments. At the moment the gun is heard the *tchebook* is put to the mouth, and is only removed once, after a minute or two, for a draught of water, until it is finished.

There are watermen in the various parts of the streets, who are paid by the richer people to distribute water to the poor inhabitants who cannot themselves purchase the luxury. These poor people, when the gun fires, jump up, and run to the nearest waterman that they see, who, pouring the water from his skin over his shoulder through a spout, hands it to his customers in turn, until his supply is exhausted.

The town now becomes, within and without doors, as full as it can be of feasting and revelry; and if the reader has any sense of compassion, he may feel for a European living in apartments, separated from each other by a long gallery, on each side of which are rooms covered only with canvas, but occupied by distinct families, whose whole nights are at this time spent in revelry or quarrel-

ling, and to the noises from these causes may be added the crying of children, the most passionate and impatient of any in the world. Moreover, for the first two nights of the Ramadan there was a donkey in a court beneath my bedroom, which answered the bray of every donkey that passed, both by day and night. Such are some of the pleasures of a residence among a semi-barbarous people during the moon of their superstitious follies.

Between sunset and midnight the streets are paraded by a sort of patrol, who carries a copper-kettle, which he strikes at the bottom as he passes along, to keep the guards from sleeping at the stations at which they watch; and about midnight, others with truncheons thump at every door to arouse such as may have fallen asleep, and remind them that one-half of the hours of enjoyment have expired.

If the original command and practice of fasting was on account of the wholesomeness of abstinence at some particular season, its purpose has been more certainly defeated in Mahometan than in Christian countries. Not only is the repose by day and the intemperance at night, both injurious at all seasons, but the movable periods of the months which are exactly measured by the moon, and of course take the round of the year, cause the Ramadan to be kept as often during the season when it might be much better to well satisfy the appetite than to fast. But if the fast was intended that men in an early stage of society might show their internal feelings and the strength of their faith by outward signs, it is certainly not liable to the objections above mentioned; for their resolution and their faith are always well tried, and any relaxation of the fasting, whenever it may happen, is regarded as a decided sign of the decay of faith. Yet the Christian priests, whenever the day arrives for instructing the Maho-

metans, will do well to conserve this national institution for some time, for it is well known that no great change in the religion or form of worship of any people has been at any time made without leaving some of those usages which have taken a firm hold of the converts' minds; and this perhaps tends to piety, with those who have become forgetful of the bounty of Providence, and of their dependence on a Superior Being for blessings which by their frequency have become so familiar as to be little appreciated.

I will now make one or two remarks concerning the human food generally eaten in Egypt, which is greatly inferior in quality to that found in any part of the four quarters of the globe which it has chanced to me to visit. The country the most fertile on earth yields the worst specimens of all those articles appointed for the sustenance of man which are indigenous, or have become naturalised to the climate and soil. What a commentary upon misgovernment is this fatal instance of the abuse of the bounty of Providence, through subjection to rulers, themselves, if possible, inferior in intelligence and in manners, if not also in morals, to those whom they oppress!

The ox and the buffalo are here the most meagre, miserable animals, and their flesh when eaten is hard, dry, and unpalatable. The meat of the spare sheep would not be known for that of the same animal we have in Europe. Pork, as the Koran, following the law of Moses, prohibits that article of food, is hardly known. Poultry too, from the barn-door fowl to the turkey and goose, are all alike, mere masses of dry ligaments. And as to the fruits, unless the date and the pomegranate, neither of which I have seen at maturity elsewhere, make exceptions, they would hardly be offered for sale in any market in London. I have found even superior figs growing in the south-west

of England to any I have seen here, and better grapes in the north of France. But as to that article of food which we call the staff of life, and yet make so much less use of than most foreigners, it is sour, heavy, of a dark colour, and scarcely to be eaten by Europeans. The outside part has a taste and smell which may be conceived when it is known that the baker heats his oven with the excrement of the camels and some other irrational animals. The women collect this in the streets with eager rivalry, and it is made up, and sold in the form of the oil-cakes we give to our cattle, and is an article of great commerce in Cairo.

A very little animal food is eaten by the poorer classes of the people of Cairo, not from want of inclination, but on account of their poverty. What they do eat is generally the offal of the sheep and oxen killed for the richer classes, or the flesh of such as we should say were killed in the last month of their natural lives. When one of the Beys finds an ox too feeble to proceed with his *roda*,—which is a rude piece of mechanism by which the gardens and certain cultivated lands which are removed above the bounds of the inundation are watered,—his orders are given to knock him down; and, as soon as he is skinned, the filthy, clotted, bloody carcase is sent to the streets, cut up, and strewn upon the ground; and this is no sooner known to be exhibited, than it would seem as if all those who were hungry within the whole neighbourhood were apprised of the proffered feast. Thus a ring is soon formed around the carcase by the hungry poor, not one-half of whom could even gratify their sight in viewing the choice morsels, did not the inner circle squat in the dust, and thus accommodate the rest for that purpose. There is now a great deal of bargaining for every piece of this prized treat, which is cut up, weighed

himself, but he feared that he had spoken more freely of my religion than became one of the faithful of his creed to speak of a religion, which, though it seemed to him to have lost much of its influence upon the morals prevailing in the European country he had visited, must nevertheless be the remnant of that dispensation which the prophet of his nation had believed in, and which he had spoken of with respect, although it had not been replaced by the new dispensation But I informed him in reply that it afforded me at all times pleasure to hear free opinions spoken, and more especially so in a country where the political institutions were founded in violence unknown in my country, and free speech was difficult and dangerous to utter.

Upon this Hassan proposed to make a few more remarks upon the subject of our discussion, which had been so abruptly broken off on the former occasion of our meeting, and to this I willingly assented.

'I have not forgotten,' he then said, 'the division of the subject which was the theme of our discourse; and as I have spoken freely of the corruptions and innovations which have degraded the creeds of Moses and Jesus, I shall exercise the same freedom in expressing my opinions on the neglect of the moral law which the great legislators of the Hebrews first promulgated, and the Son of Mary confirmed. Perhaps the followers of both these systems have nearly equally forsaken the paths pointed out to them by the inspired teachers, but I will go no further back than to Jesus and his apostles, who we well know spent their lives in instructing the people, and exhorting them to piety and the practice of the charities of life that were the most real. What has been the effect in your country I know not, but in Italy the faith of the people has been put to political uses, which have degraded

the moral of the Gospel into a mere code of passive obedience for the preservation of clerical power; and the priests, by arrogation of the power to forgive sins, have overthrown the simple truth by a gross superstition used only to retain their power over the minds of the people, and secure their influence with the sovereigns and rulers of the nation. Moreover, they seem to have reserved to themselves the sole privilege of prayer, save the mumbling a few phrases over beads. Thus, power over the minds of the ignorant, and the countenance of some princes, whom they repay by deceiving the people, seem to me to be the grand objects of their desire. Then, as to their own particular lives, they are in general notoriously the worst of the professed advocates of the purity practised by Jesus and his apostles.

'The Moslem, indeed, has also erred from the direct moral path pointed out by the prophet. We have not, it is true, to complain of our priests; for, save a few practical extravagances on the part chiefly of the dervises, and which are rather ridiculous than effectively injurious to religion, that essential body with us lead lives as good as can be expected of men at any time. The decline and general relaxation of morals with us in a great measure arises from the political tyranny which we suffer, which indeed has made the pretensions to religion a cloak to cover the injustice and rigour which rule us.'

After these free opinions on the part of Hassan, and especially after hearing his regrets on the decay of morals among the only Christian people of which he had any knowledge, I thought myself sufficiently informed of his impressions, to venture a few observations upon the religion, of which he was only able to judge from a sect

sunk in superstition and depraved in morals, and of the church in that condition where he truly observed that the revelation through Jesus was made a mere instrument of tyranny, which domineered over both the bodies and minds of men.

I remarked, that it seemed to me, however excellent the moral of the Koran, that the previous revelations which he respected could hardly be well known through the means of the Mussulman Scriptures, so large a portion of which was occupied with affairs which referred to the prophet's transactions as a hero rather than as a moralist.

To this Hassan replied by several quotations from the Koran, stating at the same time, that if there were anything in the Christian moral code that remains unknown to Mahometans, it was not the fault of the prophet, who evidently designed that none who perused the Koran should be ignorant of the Gospel.

'One might indeed have supposed,' I replied, 'that when your prophet speaks with so much respect for both Moses and Jesus, and, when not occupied with his thoughts as a hero, and perhaps I should add not influenced by political views, declares that such Jews as have faithfully followed the religion for which they are indebted to Moses, and have led moral lives, and also such Christians as have believed the Scriptures written for their learning, and have guarded their lives according to their religious faith, would enter into Paradise, that this would have excited more interest among you, and have softened those bitter feelings which the Moslems generally entertain for men of both these religions. "The last day," says the Koran, speaking of the Jews and the Christians, "they shall have their reward with the Lord; there shall come no fear upon them,

neither shall they be grieved,"* with many other passages from which one would have thought that we should at least have been tolerated. I can at any rate inform you that all our places of worship, many of which are very different from others in appearance, and yet are essentially the same, are open to whosoever will enter them, whilst yours are closed against all who are not Mahometans. Thus you must at least confess, that if belief in the Koran by the Jews and Christians be your desire, you have not taken the means of obtaining it.'

I am sure I need not here repeat what I informed him of the difference between the reformed churches and those which have preserved the usages of the barbarous ages which succeeded the commencement of Christianity, and I appeared to fully convince him, by information quite unnecessary to set down, that although I had no design of turning him from the hopes he seemed to entertain of a new revelation, I wished him to make another voyage, and beyond Italy. I told him that I believed that he would not go further than France before he would find the educated classes in reality free from idolatry, although the temples there were decorated with images, which some of the uninstructed classes perhaps adored, and that if he would go only a little further north, he would there find the Christians and their temples free from the remotest tendency to the grossness he so justly abhorred; and I must say that when I had described our system of worship in England, I received a promise from the worthy Egyptian that he would, if it were possible, visit London. But, alas! he spoke no English, and should he even fulfil his promise, he may misunderstand many things.

With the reader's indulgence, I will yet add to what

* See Koran, ii. 59, v. 50-52, lxi. 6.

has been said: that, whatever may have been Hassan's impression concerning our relations to the Deity in this life, since our first interview he had somewhat changed his feelings concerning the comparative virtue of religions, which seemed to differ so much from one another. He had probably read more carefully the passages in the Koran which I had informed him had much pleased myself, and after saying that he believed that all mankind, of whatever religion they might be, gave credit to the assurance of a general resurrection, he expressed an opinion very similar to one held by Addison, viz.: that, even apart from revelation, we had this assurance given us of the continuance of our existence: that, as half our species die even before they arrive at the bodily perfection that we must suppose they were designed to attain, and that the other half have not acquired the full knowledge they are most certainly on their way to obtain before they die, both the one and the other must exist again.

The lower creatures, I think it is said by Addison, have no sooner attained the full growth and bodily vigour which they are evidently designed to attain, than there seems an end to their advance in intelligence, while the knowledge of man is continually on the increase as he advances in age, while to his mind's eye there appear wonders to the last, into which he finds no means of searching.

One thing at least is most certain—that if the Mahometans are by any means to be turned from their belief in the Koran to a just knowledge of the Bible and of Christianity, this must be effected by the Protestants, and not by the Romanists; their two strongest and most reasonable objections to the Christian religion being the images they see displayed, and the transubstantiation

which is pretended to be performed, both of which shock the more by the extravagant manner in which they are shown.

Whatever may be our opinion generally of Mahomet after his inquiries in Palestine, we must remember that the state of Christianity at Jerusalem when he visited the Holy City, was gross in the extreme, and that the religion which he invented and so successfully taught, did contribute towards the refinement of the people among whom it spread. By its means the grossest idolatries were abolished, and in something less than a century the worship of God was established throughout a greater part of the world than Rome at any time governed, and where it is still found to maintain the gradations of rank so necessary for the smallest advance in refinement.*

* One of the arguments used by the Mussulman doctors in favour of their religion, is drawn from the spurious gospel attributed to St. Barnabas. There appear to be copies of this work in Arabic, Spanish, and Italian, and it is said to give a history of our Saviour very different from that of the true gospels which we possess, and to have foretold the coming of Mahomet under the name of Ahmed, which was one of the several names which the Mussulman prophet bore.

CHAPTER XV.

CAIRO—*continued.*

Measurement of Time—Calls from the Minarets of the Mosques—Papers Read before the Members of the Egyptian Society—The Father of History's Reports—Other Papers Read—Slaves at the Gates—Information obtained from a Negro.

If in Italy, where the youths of the more northern nations go to study the arts, which are always associated with a high degree of refinement, we are struck with the irregular manner by which time is in general divided, we might hardly expect a better method in Egypt, where even the inferior declination of the sun is the cause of less variation in the lengths of the day and of the night. Here, then, the day is considered to begin at sunrise, and end at sunset; so that, since there are no public clocks which can be so regulated, the sight of the horizon, which in no part of the world may be seen so nicely as to regulate the time, save where the sun sets behind the ocean and rises beneath its bed, a national almanack, which is not at present known in Egypt (although the very word by which we name it is Arabic), would be necessary to properly measure the time.

Time, however, to an Egyptian, it may be remarked, is of little importance, save during the Ramadan, when he might be exposed to the danger of losing Paradise by a puff of his *tchebook*, or by moistening his parched lips with water, at any time after sunrise, and before gun-fire

at sunset. But for ordinary purposes there is some means of ascertaining the hour, by those who are at no great distance from a mosque, in the calling of the Moslems to prayer, and indeed this is the common guide of the people in the division of time. These calls are made at fixed hours, five times every day; and whoever has been at Malta, and should afterwards come to Egypt, will at least think that the calls from the minarets are a good substitute for the chime of the bells of the Romish churches in the British island, which are unceasing, and to some persons distracting.

The time and manner of making the calls from the mosques are worthy of notice. The first call to daily worship is before sunrise, the second at mid-day, the third at three hours after noon, the fourth at sunset, and the last one hour and a half after sunset. The men who perform this office mount upon the galleries of the minarets or towers, which usually form a part of every mosque, and chant phrases in such language as the following:—

'I proclaim the greatness of God! There is no Deity but God! Mahomet is the apostle of God! Assemble to worship!'

These and other similar phrases are several times repeated at the times just named, but the call at noon, it is needless to say, is the most likely to be the best guide for time. Yet I have heard this mid-day proclamation half an hour later at one mosque than at another. But there must no doubt be a greater degree of advancement than is found here, and more security of property, before life has sweets enough to attain a value which suggests to our minds any nice calculation of time. A Turk or Arab, be his profession, business, or art what it may, usually spends the greater part of the day in the enjoyment of

the *tchebook*. If he be weary, its effects are exhilarating; if agitated, it creates a stupor which benumbs sensibility, and the rest of the day is spent in idleness, without the hope of reward for any improvement which an original thought and a little pains might produce, as well as without desire of self-approbation, believing in the truth of nothing but the Koran, and seeking nothing but the momentary gratification of sense, and exemption from the increase of oppressive taxation.

During my residence at Cairo two curious and ably written papers were produced and read before the members of the society already mentioned, which seemed to throw some light upon passages in the works of the great historian, whom we call the 'Father of History.' One of them was applicable to that historian's topographical account of Egypt, and the other coincides with, and confirms passages relating to the interior of Africa, which is yet almost as imperfectly known and described as when Herodotus made his useful sojourn with the ancient inhabitants of the land, just as if the world for 2,000 years had made no advances in civilisation, nor in all that time increased its population.

Herodotus gives an ample description of a fresh-water lake west of the Nile, which he has called the lake Mæris. A lake of that name may be seen on every plan of Egypt, and is well known to the inhabitants of the country, and, being supposed to be that so particularly mentioned by the great historian, modern travellers have searched for two pyramids which the Greek has described as standing in the midst of it, and not finding these their ill-success has often given material for calumnies against the 'Father of History.' Indeed from his time downwards they have never ceased to exclaim against what they thought proper to deem marvellous in the books of

Herodotus, until in some degree checked by the learning and sagacity of the English translator of that invaluable historian.

Now the writer of the paper above alluded to, has positively discovered that this very lake and the pyramids, or it should be said the bed and banks of the one and the remains of the others, still exist, and are in the situation precisely such as the 'Father of History' has recorded. The only error or omission of the historian now seems to have been the fact, undoubtedly known to him, that the lake was an artificial lake, and probably formed after the pyramids were erected; for the ingenious author has proved that this artificial lake was formed, not by the ordinary means of digging below the surface of the ground, but by the construction of dikes more elevated than the height of the waters of the Nile at some distance towards its source and channels contrived to conduct the water to where it would rest considerably above the level of the plain. Thus a lake by the same means may be made anywhere in the valley of Egypt, and little doubt can exist that this lake, Mæris, was full of water when Herodotus was in Egypt, and it is not impossible that it had so long existed in his day that it had lost its history. The cause which had probably raised it had also been forgotten after the population had decreased and the occasion had passed for making the intended use of the lake. This could have been nothing else than the irrigation of the neighbouring lands in the event of the failure of the annual inundations of the Nile,—a calamity which we might conclude was the cause of the famine in Egypt in the days of Joseph and Israel.

The details in the other paper which was read before the members of the society, were by no means of less

interest to the tourist or the curious concerning both the veracity of the historian above quoted and the ancient and present condition of the darkly-known countries in the interior of this quarter of the globe. Of the countries in the world where the enterprise of travellers in modern times has been most exerted, there is, perhaps, none that has been more studied than Egypt; yet it is certain that none have offered so many obstacles to the accomplishment of such a communication with its rude inhabitants as should lead to the objects in view, whether these be the extension of commerce, or the more directly benevolent purpose of withdrawing our fellow-creatures from a state of profound darkness, or from the most brutal and savage state in which the greater portion of the Africans still live, and giving them the elements of advancement and civilization.

Great discoveries have been made; but, have modern travellers given their lives, for the gratification of those only who are curious about the manner in which the Abyssinians and the inhabitants of the Niger eat and drink and build their huts? Do the people of Christian countries pay so many millions annually, to provide the means of destroying each other as often as national jealousies become sufficiently strong to support human slaughter, and all this time forget what the same money, spent in forwarding civilisation, might produce; or, does the rich man hoard his silver and gold that the multitude may merely wonder? Are these worthy objects in the accumulation of wealth? Are these ends alone worth the search? Is it not known that millions of our fellow-creatures, capable of the same condition which we enjoy, lead lives little better than those of the beasts of the field? Is it unknown to the virtuous among the rich men of Europe, that the only communication between the Africans of the

interior and men in any state of civilisation is through a people who degrade the human species in the use of the knowledge they possess, by heaping fresh misery upon the wretched, and setting village against village and people against people?

Scarcely an hour before I sat down to write these lines, I saw at the gate of Cairo more than forty negro women sitting in the dust, while the dealer in human flesh was occupied in paying the dues exacted as a town excise before the living merchandise was admitted. The hands of several of the mothers with infants in their arms were clasped as if in prayer, while they begged of me to purchase them. Could a European dress, a Christian dress, which they now perhaps saw for the first time, evoke such an appeal, and all Christian Europe remain deaf to everything but what promises riches or produces fruitless excitement? Tears flowed down the faces of several of the elder women among them, which told a tale of suffering since their capture, and made them anxious at least to get rid of the brutes who conducted them.

I regret that I cannot speak more of the contents of the paper above alluded to, than such things as struck me more particularly, while it was being rapidly read before the members of the society. The writer appeared to have communicated with a Negro not long since brought down the Nile, whose history embraced travels very far beyond the bounds of those countries from which the slave-hunters and traders usually obtain their victims. This negro, who is described as an intelligent person, gives a consistent account of his frequent transference from the country beyond the mountains in which the sources of the Nile may be found, by sales from hand to hand; and, with every appearance of truth, he describes

the inhabitants of a country watered by a great river, which, coming from the direction of the setting sun, flows towards the direction of his rising, and must consequently fall into the Indian Ocean; and, if this be correct, the river can be no other than that alluded to by the ancient historian; and, what is of still greater interest, some men of dwarf stature which are mentioned by the historian, are described by this negro; and, it should be added, that these very passages in the work of the historian were not known to the writer of the report before its contents were read before the British representative, as the most zealous and capable man upon everything bearing upon Egypt, and by whom the coincidence was immediately perceived.

If indeed there be truth in the report of the negro alluded to, there remains not a doubt that a vast country in the interior of Africa is inhabited by men subsisting upon serpents, mice, and other loathsome and disgusting creatures, and whose only communication with other men is with the hunters of the mountains from the nations beyond the sources of the Nile, who capture, destroy, or reduce them to a state of slavery, just as their wants or their caprice may dictate.

CHAPTER XVI.

CAIRO—*continued.*

Petrified Trees in the Desert—Tombs of the Memlook Kings—A Dervise Fortune-teller.

ABOUT two hours' ride in the direct eastward of Cairo there are found lying a number of trees and portions of trees in a state of petrifaction, and these form one of the sights that attract the attention of travellers. They are at least a curiosity involving the inviting circumstance of mystery concerning their existence in the sterile desert. I had not at this time much acquaintance with the desert, and the most remarkable feature of the remains here seen seemed to be their existence upon a ridge of hills where there are no signs of any other vegetation having ever existed. But you may here walk over a space of several acres of ground, differing in no way from the rest of the desert, save that they are strewed with these fallen and petrified remains of the bodies and branches of trees, the heaviest of which are for the most part found upon the very top of the ridge of hills.

A French gentleman was with me, and we observed some of the trunks to be above forty feet in length, with every appearance, from the position of their broken branches, of having flourished and fallen upon the very spot where they now lie. My companion compared the scene to that of a ship-yard where the timber in its

rough state had been gathered for ship-building, and he curiously enough fancied that he discovered the marks of the axe and the saw; but, for myself, I did not think there were any traces of the works of men's hands. But some of the trunks were broken into pieces, none of which were thrown a foot aside from the rest.

We next visited the tombs which bear the appellation of the 'Tombs of the Memlook Kings.' They consist of a series of monuments which present very noble specimens of Saracenic architecture during the last era of proper Egyptian nationality and independence.

The domination of the kings commenced with the decease of the last caliph, E. Saleh, and continued until the occupation of Egypt by the Turks, under Sultan Selum, and the abolition of the monarchy in the year 1517.

Of the caliphs who preceded the Memlook kings there remains but a single monument, which is the tomb of E. Saleh, the devout, whom it has been necessary to mention previously in the notice which has been given concerning the dynasty of that race of rulers over Egypt. There is nothing very remarkable attached to the tomb, unless it be its antiquity. This caliph was buried in the church in 1250, and the tomb, as far as it is visible, is formed like a sarcophagus, but is of wood, and is covered with a great variety of devices. It is enclosed within a railing of the same material, over which is raised a dome, high and broad, but not remarkable for any of the sculptured ornaments which serve to embellish the domes of the kings, his successors.

At the extremities of the tomb, detached from the railing, stand three or four posts, of about six feet high and four feet in circumference, resting upon a base of stone about a foot high. They appear to be of a hard kind of

wood, and to have been covered with stucco; but all I could learn concerning them were some confused ideas which came from the brains of the Arab who exhibited them. By his account they had been sent from Europe during the reign of the caliph with some evil design, which had miscarried. There were several relics apparently, hanging from the top of the railing of the tomb, one of which was the model of a ship. From the view that may be obtained of this, it would seem to belong to an era some centuries later than the reign of the caliphs. I therefore desired the keeper to be told that the model of the ship was more like those that the sovereign of England had last sent to recall the Pasha to his senses, than those of the time of the caliphs; but this remark was not replied to; and when I pronounced the good man the stupidest of the Egyptians that I had met with in charge of anything, the interpreter informed me that it was the novelty of the occasion rather than the keeper's stupidity that was to blame, for that it had been so rare to see a European at this tomb, few of whom he supposed knew of its existence, that the man was all the time communing with himself concerning the strangeness of the curiosity that had brought me there. He did not ask any question; but I desired my interpreter to inform all who stood by—for there is no occasion when a European thus occupied is not surrounded by five or six Arabs, whose countenances discover the wonder they experience at witnessing our curiosity—that I was acquainted with the history of E. Saleh, and that it was admiration of his piety that stimulated me to visit his tomb. This observation seemed to beget even more curiosity than I had before seen expressed in the countenances of those that stood by, and the keeper himself requested I would inform him how long it was since the death of the caliph, upon

which I informed him of the year that history registers as that of his decease, when he lifted up his eyes in astonishment, and all who stood by made an involuntary movement expressive of the same feelings; and the interpreter informed me that the most intelligent of them would spend the time till they forgot my visit, which might not be for some days, in conjectures to divine by what means a European could have learnt the history of an Egyptian caliph.

The proper tombs of the kings consist each of a mosque, to which is adjoined a chapel, ornamented with precious marbles in the same manner as many that are found in Italian churches, and in each of these, within a massive stone sepulchre, repose the remains of a king. These mosques have generally each a splendid dome and a minaret, but there is one that has two domes and two minarets. Several, also, have had schools for children attached to them, which are now falling to decay more rapidly than the mosques. Around the mosque which contains the ashes of Kaitbay, who died in the year 1496, there is clearly the remains of a village, the principal houses in which have been of two stories; but the roofless upper apartments, when I visited the place, were filled with negro and Abyssinian slave girls, lately brought down the Nile, and kept without the town, until the Pasha might have gathered his dues for their admission at the gates.

Within the tomb of the Kaitbay are certain imaginary memorials which the superstition of the Moslems has preserved of their prophet, and which I am more particular in noting, from their resemblance to a memorial which I afterwards saw of the author of Christianity. These are upon two large stones, apparently of blue granite, and placed in wooden frames. Upon the surface of each of

these they show the impression of one of the feet, they say, of Mahomet. When these were pointed out to us, I remarked, merely to observe what might be the reply, that although the impressions seemed to be of bodies of about equal weight, they were certainly not made by feet of equal size. But although this remark was given by the dragoman to the Moslems around, to whom the mosque and tomb were intrusted, there seemed to be no inclination on the part of any one to make any reply. But while we were occupied in examining the reported impressions, several of the men came near and drew their right hands over the stones, and then put their hands to their lips and their foreheads.

On our return from the tombs we observed in the corner of a public street a little coterie, composed chiefly of the fair sex, with whom were mixed some boys; and upon approaching nearer the party we found it to consist of some people assembled round a dervise fortune-teller, to whose divinations they were all listening with marks of curiosity and suspense; and as we peeped over the shoulders of some of the party, we observed the street magician to be a man apparently of about sixty years of age, and he was sitting upon his heels against the dead wall of a mosque. He wore a white turban, and he had a white beard of great length hanging down upon his naked breast, while the rest of his attire and his general appearance had nothing in them extraordinary or different from the aspect or dress of the Egyptian Arabs in general. He held open with both hands upon his knees, a thin square volume, from which he was reading and turning the leaves over and over, as he referred backwards and forwards from page to page, to make up some charm or discover some oracular presage.

We stayed a short time without perceiving anything to

come out of the magical discourse. We then encouraged one of the boys present to accompany us as we walked, and we inquired of him what the magician had communicated to the interrogating parties; and he informed us, that the signs that the old man had consulted had been very propitious, and that he had well contented all that had addressed him; 'Not excepting an old woman,' added the boy with natural emphasis, 'who I should have thought the most likely of the party to have received a discouraging answer.'

'And pray what did she demand, and what answer did she receive?' said the dragoman at my request.

'Why,' answered the boy, 'the question was simple, but the answer was such as I suppose no woman who should come to consult the magician would expect. Not, however,' continued he, 'that there are not many to my knowledge in Cairo who might receive such an answer, but they do not come.'

Upon this, this intelligent boy was requested to explain himself further, to which he replied, 'I have heard no questions put that did not arise out of the anxiety of the women respecting the affections of their husbands, and I know many women who could not receive any other answers than such as would confirm their despair. But the answer received by this woman was such as no one could interpret.

'And do you really think,' then said the dragoman, 'that this diviner has power to foresee future events, and to speak of things that neither his eyes have seen nor his ears heard?'

The boy, who was evidently as quick as he was curious, had never, as it appeared, entertained a doubt of the capability of the magician, and knowing the town to abound with husbands whose wives were more numerous

than beloved,—as, indeed, may be often the case where the marriages are contracted as they are in Egypt,—had been somewhat surprised at many answers which he knew had been given. Nevertheless, when it was indicated that there might be some doubts of the skill of the diviner and the correctness of his answers, he said, 'How can there be any mistake when he reads the whole out of a sacred book?'

But here we came to a crowded part of the street in which we were walking, and the boy separated from us as if he did not like answering any further questions that might be put to him in the presence of his countrymen.

CHAPTER XVII.

CAIRO—*continued.*

A Mosque Dedicated to a Relative of Mahomet—Causes of the Unfruitfulness of the Mussulman Women—Visit to the Coptic Church—Number of Copts in Egypt—Their Manner of Worship—The Israelites.

THERE is a mosque in Cairo dedicated to Tainab, daughter of Ali, relative of Mahomet, but by whom built, and how endowed with its peculiar virtue, I did not learn. The sacred edifice, however, is the resort of the married pairs, inhabitants of the town, when the consummation of the very natural wish of the wife is the subject of their petitions to heaven. The Moslem women very rarely enter the ordinary mosques, and never during the time of prayer; but, under the supposition that midnight petitions put up from this particular mosque avail above any prayer elsewhere, such of them as are unfruitful obtain the permission of their husbands to disappear for the greater part of the night from their almost perpetual prisons, and many it is said have obtained precisely their wishes at the natural period, after their visit to this mosque. But although I would not be thought to entertain any doubts concerning the peculiar virtue of the mosque, I may yet observe without offending delicacy, that the evil so frequent and so much dreaded by the fair, who are often divorced as soon as found unfruitful, arises chiefly from two causes—from the early marriages of the girls, who are commonly united and reside with

their husbands before the age of puberty; and from the want of affection, arising from the manner in which the ceremony of the marriage is performed, which does not admit of the husband, except among the meanest classes, even to see the face of his bride until they are by themselves when the marriage is about to be fully consummated.

A friend and myself made a visit to the Coptic church on the eve of Christmas Day, and were received with quite state ceremony.

There are said to be at present in Egypt about one hundred and fifty thousand of this people. The greater part of the sect live in villages in Upper Egypt, some of which are exclusively inhabited by their race; and, about ten thousand, to one or two of whom the reader has been already introduced, dwell in Cairo. They are undoubtedly descendants of the ancient Egyptians, a little mixed with the people of the countries lying south of them. They now, however, save in their religion, differ but little from the dominant race. Even their dress is the same, save the colour of the turban, which is black. St. Mark they acknowledge as the first preacher of the Gospel to their ancestors, and this evangelist is believed to have been the first patriarch in Alexandria.

The orders in their church consist of a patriarch, a metropolitan bishop, arch-priest, deacons and monks; and the patriarch, who is the supreme head of the church, occupies the chair of St. Mark, and generally resides in Cairo, though he is always styled Patriarch of Alexandria.

The entrance to their place of worship in Cairo is by a narrow passage in the quarter inhabited by the Copts, and the building consists of three separate apartments besides an appointed place for the women, which has in front of it a partition with lattice-work of the standing

height of ordinary persons and too close wrought to see through from without, and we heard that the inclosure was rarely occupied by more than a very few persons.

On entering the first of the three proper apartments of the church, we found it crowded with male worshippers, seated upon their heels on the ground, about one half of whom had staffs in their hands, which we observed were used for support during the time it was necessary to stand. This did not, however, happen more than once, and for a short time, during more than an hour that we were in the church. But as the service was to continue uninterruptedly until day-light, this provision might be very necessary.

The patriarch of the sect, who was himself within the inner chapel where all the mysteries are celebrated (for they are less openly performed than with the Romanists), had been advertised of our approach, and before we had half pushed our way through the worshippers upon the ground, the deacon and an assistant priest met us and assisted us through the second half, to the entrance of a sort of Holy of Holies. Here the patriarch, a venerable and intelligent looking man, the representative of St. Mark, and it may be said of St. Athanasius, himself met us, and invited us into the holy place; but, as we found it was necessary to take off our boots, this required a little ceremony. Upon entering, we observed nothing that to the eyes of Protestants differed very much from the grand altar of the Romanists. When, however, we had satisfied ourselves with the little there was of interest to inspect, chairs were brought us, and we were begged to seat ourselves a little, without the entrance of the holy place.

The service, as long as we remained, consisted of hymns, and the reading of St. Paul's Epistles in the Arabic lan-

guage. But as far as we could distinguish, there was nothing that resembled worship in the one, nor reverential respect in the other. The singing was performed by a sort of choir, and the epistles were read by a boy who stood in the midst of the squatters around him, but hid from their view by a number of boys who carried lights and stood around the desk. It really seemed quite clear to us that the boy that was reading did not understand a word of what he was pronouncing aloud.

At intervals during the singing, the deacon and others officiating in the ceremonies approached the patriarch and kissed the cross in his hand, which seemed to confirm our opinions of the resemblance of the service generally to that which the Romish priests seem to us to put in the place of the rational worship which should be offered by the creature to the Creator.

At length we became heartily tired of listening to what nobody seemed to understand any better than ourselves; and finding that it was necessary to ask leave of the patriarch to retire, we did this; after which we gave the good man the salaam, and left the church, both of us impressed with the opinion that the Coptic forms of worship were as much in accord with the religion of the evangelist, who is said to have been their first founder, as the Church of Rome might be with the patrons of its obstinate errors. The Coptic church, however, has this advantage, that preaching is general, and this duty I was afterwards informed often falls to the lot of priests both able and desirous of instructing the people.

The Jews, of whom there are now here between four and five thousand, have six synagogues, and form an interesting portion of the population of Cairo, where a considerable number have resided ever since the captivity of the ten tribes. They are regarded with the same ill-feeling

by the dominant race, that people of all religions without political influence are regarded by semi-barbarians, who are here of course predominant, and they are often so much oppressed as to induce them, when practising the business of bankers or money-changers, to carry on their affairs with great caution; for although the Mussulmans believe as much of the Jewish religion as they do of the Christian, both of which were in the opinion of the most enlightened among them as good in a former age as their religion is at the present time, they yet treat the former in such a manner as to oblige them to affect poverty in their offices and out of doors, while the interior of their dwellings are generally handsome and sometimes luxurious. They are nevertheless indebted to the late sultan Ali Pasha for the enjoyment of religious toleration, and exemption from military service, for which, however, they pay a certain tribute.

CHAPTER XVIII.

CAIRO—*continued.*

Walk among the Tombs beyond the Walls of Cairo—Alarming Signs—Application for Aid to Search around—Mussulman Superstitions—The Thoughts that occurred to me—The four distinct Sects of Mahometans buried here—Discovery of a Mourner.

I WAS walking alone one evening, during my stay at Cairo, beyond the walls of the town, when an incident occurred which broke the monotony of some days passed chiefly within the doors of my dwelling, and it has seemed to me of sufficient importance to claim a place among these faint sketches of Egyptian character and manners.

I was among the many tombs that lie along the whole line of the desert which skirts the town in the direction of the east, when I was surprised by a faint cry which I took for that of a jackal or wolf, with both of which intruders the desert abounds; and as I was armed with pistols only, I concealed myself among some of the higher tombs near the place where I stood, in hopes that if the stranger should be coming in that direction he might not discover his enemy until he was within pistol-shot. In this position, however, I heard no more cries, and no steps of living creature; and supposing that the intruder had departed, I put aside my pistols and continued my tour among the numerous resting places of the former inhabitants of the city, from the time of its construction, through its age of glory, down to this time, which is pro-

bably the last period of its existence among the considerable cities of the world.

It must have been a full hour after I first heard the cry of what I had taken for a prowling intruder upon the sacred repository of the dead, when, as I sat between two upright turbaned stones which formed the head and foot of a Moslem tomb, I heard again the same sound, distinctly enough to distinguish with almost certainty that it was of the human voice; and it now occurred to me that it was the accent of some person who, in the act of performing his devotion at the tomb of a relative, had fallen ill, and become incapable of returning to the town, a condition which I knew was not without example among the aged and devout inhabitants of Cairo. I therefore commenced a search for the supposed invalid in the direction in which the voice had seemed to come, but I could find no one: nor, although I wandered about as long as I might remain beyond the walls of the town without the pass-word of the night, I heard no more sounds, nor was I after a short time able, amidst the multitude of tombs in the wide space which they occupied, to discover that upon which I had sat when I heard the last cry; and had it not been for the profound calm that reigned, I should probably have returned to my dwelling impressed with the belief that it had been but the wind which I had heard whistling through the crevices in some crumbling monuments, and have forgotten the incident as soon as I had the mind occupied by any other object; but, the more I now reflected, the stronger was my conviction that I had not been mistaken, and as it was getting late, instead of returning to my own residence, I went to the official residence of the British consul to report what I had experienced. I was too late there, however. The consul had left the office for his house out of town, and the *chancelier*, the

young men, the janizary and the dragomans had all retired to their private dwellings. Finding this the case, I sought my own dragoman, and we proceeded directly to the office of the chief magistrate of Cairo. But here I was at first almost as unsuccessful as at the consulate, for the worthy chief had himself departed, and the officer in attendance appeared at first as perfectly indifferent as if he believed what I reported to be the effects of fancy, and not worthy of his attention; yet after a few minutes he asked several questions very seriously, which the dragoman informed me was no doubt in consequence of hearing the guards present express their belief that what had been heard were the cries of some pious soul departed, aggrieved at the footsteps of an enemy to God, walking above the ground under which he reposed. However, we were now freely given the word required to pass beyond the gates and re-enter the town, and I set off with my dragoman and a janizary, to make a search for the sick, or perhaps dying man, who I felt convinced there certainly had been, within an hour of that time, helpless among the tombs.

We soon passed the gate; but we had hardly reached the burial ground, when my dragoman exhibited feelings, which, to do him justice, I believe were a mixture of pious doubts and superstitious fears, and he declared that he thought it neither safe nor proper, in a religious sense, for us to walk over the graves and trample upon the ashes of the faithful at that hour.

'But there is a Mussulman,' I replied, 'one of the faithful, perishing. The piece of bread and little water which you carry may save him.'

We now stood for a moment still, and after the dragoman and the janizary had conversed together in the only tongue known to the latter, the dragoman further said, 'It is too late. We hear no sound. The Mussul-

man must be dead already. We cannot proceed further. It is near the time that the angels Moonkur and Nekur visit the tombs of the departed'—I thought of Hamlet:

> 'The season
> Wherein the spirit held his wont to walk;'

—'and we may not at this hour remain among the dwellings of the dead.'

I had not foreseen this objection, and I was astonished when I considered from whom it came. But before finishing the account of this little adventure, it may be as well for the information of such as are not conversant with the Mussulman belief, to give a short notice of the impression entertained by them concerning the spirits of the unseen world, and the character and office of the two beings just mentioned, who are unknown, it is very certain, to any of our Christian creeds.

The Moslems believe in the existence of innumerable spirits which partake of a nature partly human and partly angelic, in which they do not seem to disagree with our great epic poet, who proclaims that:

> 'Myriads of spiritual beings walk the earth unseen,
> Both when we wake and when we sleep.'

They believe also, with the same degree of consistency, that these spiritual beings, both good and evil, are for ever occupied in the regulation or the derangement of the affairs of mankind. But they believe likewise in a remarkable race of beings which they name Geni or Gemi; and so strong is the impression of their existence and of their power to assume a pleasing or frightful shape, a human or at least visible form, and their aptitude to appear in the silence and darkness of the night, that few men can be persuaded to remain under any circumstances at any time alone, and rarely even in company, in the

dark; and they never even sleep without the light of a lamp.

It is believed, indeed, that these spiritual beings visit the tomb of every human being, the night which follows the day in which the body has been consigned to the ground; and that the soul of every one is for a short time reunited to the body to undergo examination. The man so lately buried, they say, sitting upright in his grave, is questioned by them concerning his faith, and if he answer that his belief is in one God who has no associate in his power and his glory, and that Mahomet is the favoured apostle of God, he is so far approved, that his spirit is sent to abide with the faithful, until the final day of judgment, when he shall directly, or after the purification which his sins in this life may demand, enter into Paradise, and enjoy for ever all those sensual delights which the Koran promises to the true believers; but if he answer that he is of any other faith, his unhappy spirit is driven directly to the place appointed for the residence of those who have denied the true religion, there to await the great day of account, when he shall be finally consigned to the torments which the Koran declares will be his portion for ever: and it was chiefly the terror of meeting with these spirits of the first night after burial which had seized upon the superstitious minds of my Arab companions.

I needed not to be precisely told the cause of their fears, for it was only a day or two before this adventure that the enlightened, and only enlightened, Egyptian that I had met with, and whose conversations upon some other subjects I have before reported, had informed me on this very subject what the feelings of his countrymen were. He had, he said, ventured to dispute with a dervise concerning the coming of the special angels of the examination in

the grave, his arguments against their existence being based on the fact that there was no mention of either their names or their offices in the Koran. I did not, however, venture upon that argument with the janizary and the dragoman, but I told them that at another time there might be more grounds for their fears, but that at this season of the year—and I hope what I said was harmless—when such myriads died in Europe, I was sure Moonkur and Nekur, if they even found time to get through their prescribed duties, must despatch them and away wherever they found the dead, without waiting to perform anything out of the direct line of their proper employments. But although this encouragement was given them with all the gravity which should attend what is at once awful and true, and seemed at first to calm their terrors, yet they persisted in their refusal to accompany me any further, and I was obliged to set out again to search the ground I had perhaps traversed unsuccessfully a half a dozen times already, and now with greater disadvantages than I possessed before, for it was perfectly dark. I had lighted, however, a pocket lantern which I carried, and after bidding my superstitious companions adieu, I was soon hid from their sight behind the tombs and mounds of earth in the great burial-ground of the silent desert.

But I must report my own feelings and the thoughts that occurred to me in this novel situation. My first feeling was, that of vexation at the obstinacy of the Moslems. I remembered, however, that their terrors arose from their religious impressions, which it was proper to respect, and I thought of the ridicule which might attach to the adventure, should I return to the town without making any discovery, after causing so much ado.

While I was occupied with these reflections the poor Moslem of whom I was in search might have groaned

away his soul unregarded, although I had passed within a short distance of the grave where he might have been mourning over the tomb of a beloved child, but now perhaps sunken down and yielding up his spirit for want of a fellow-creature to support his steps and restore him to the embraces of his disconsolate wives, or slaves.

But while I was engaged with these reflections my lamp went out. It was one of the sort used in Turkey and Egypt, with sides made of cotton, which will fold up between a top and bottom of tin, so that it may be carried in the pocket when not required, and can contain a little taper which is lighted to go from house to house, but will not burn above an hour. Those who carry these lanterns usually have a spare taper with them, as it is not permitted, as already observed, to appear in the streets without a light after the evening prayers, upon pain of imprisonment. The necessity of a second taper had not occurred to me; but it was of little importance without the town, for the stars shone so brilliantly, that the lamp had not been more than a few minutes extinguished before I found I could wander about by the light from the sky with the same facility as by that of the taper; and I preferred continuing my search, to making any endeavour to rejoin the superstitious Arabs who had refused to accompany me.

As the night now advanced I became weary, and yet felt less and less disposition to return to the habitations of the living, and I sat down upon one of the Moslem tombs, and putting my back against the head-stone with my feet upon the slab, I determined to look upon the adventure in the favourable light in which it were perhaps better to regard such an incident, rather than give to the mere loss of a night's rest the importance of a calamity. The changeful element was still at rest, and the air was

of that delicious temperature that produces no sensation of either heat or cold, and every source of sound was as still as if all that had lived now reposed with the ashes of the dead which slept beneath the many tombs that strewed the desert waste, and it seemed as if the twinkling fires in the firmament were alone remaining of all the works of the Creator. The time has been, when I have lain down to rest, alone in the midst of the woods in another land, where perhaps no human foot save that of the savage had ever trod; but if the wind was not heard to sweep over the top of the pines which raised their heads above the thick mass of forest trees, the owl screamed, or the brook murmured, or one of the numerous quadrupeds with which the woods abound was heard pressing the dead leaves beneath his feet, while creeping among the underwood in search of his prey; but the effects of the entire stillness of the elements, and the absence of any note or step of any creature that breathes—the reality of silence—I never felt till now.

The stars, moreover, seemed increasing in brightness, and I could perceive one of the great cupolas over the tomb of a former governor of this ill-fated land, when the Egyptians had at heart some common feeling with the race that ruled over them, as the embellishments of the capital under their more enlightened dynasty would be alone sufficient to testify. Here lay the mortal remains of the various sects of the Moslem dead, and there the grand tombs of their ancient sovereigns. Yet, in all this vast collection of human ashes, there could not be the remains of a single soul who believed while living that one Christian spirit might ever enter the abode of the blessed, which he died in the full hope of inhabiting himself for ever; and how many Christians believe that not one of these—not one of the myriads that have covered the

fairest portion of the globe since the creation, will ever enter that happy state which they declare that themselves alone will be permitted to enjoy in the future world!

I have heard a Christian preacher of the sect deemed one of the more learned on earth, enumerate the Mahometans among the innumerable hosts doomed to the hell which he had vividly painted. Could this man sit among these graves in the desert, and perceive the bolts of the Almighty to 'deal damnation round the land' upon all that his presumptuous conclusions deemed the foes of the common parent of all?

There are four distinct sects among the Mahometans, and here lay the remains of the enthusiastic votaries of them all, while, as we know, the ashes of one sect of Christians cannot lie beside those of another sect without sometimes exciting such feelings among the living as we might well be ashamed to confess.

I raised my eyes towards the mighty arch of the firmament studded with its golden fires, which give light to worlds beyond the reach of mortal sight, all, all the work of the same unsearchable Being by whose power we exist, and I could not help exclaiming, 'What is man, that thou regardest him?' I considered the condition of men in the East, and the pains there taken to obscure the intellectual light which has shone throughout a great portion of the West, and the diverse application of the faculties which distinguish the human from the inferior creatures, with the reason which the common Creator has given us, to the end that we might discover and understand our duty to Himself and our relations to one another; and if, said I, continuing these reflections, the whole material creation which the firmament of heaven displays, act all in harmony, wherefore hath the all-wise Creator suffered so much disorder and derangement in the undertakings

of the intellectual beings that he has placed upon the surface of this earth? Are we occupied in labours which are not those in which he designed we should be employed? or, are the disorders of the world, 'direction which we cannot see,' and necessary to accomplish the happiness which it is given us to hope for hereafter.

'All discord, harmony not understood;
All partial evil, universal good'?

After this I rose and continued my search. Some fleeting clouds had now obscured a part of the sky, and I several times seemed distinctly to see some object in motion, but as I approached what I saw, it as often appeared to vanish. My thoughts were now most uncommon to me. At one moment I believed that I had caught the superstition of my late companions, and imagined that I saw what did not exist, and at another moment I was firmly persuaded that what I saw was real. In one instance, in the accent of my country, I said aloud, 'If thou art a spirit that I see, speak, but if a mortal, stand.' But these words were hardly uttered when I saw no more the object that had excited them, and I felt ashamed of my weakness.

Suddenly, however, as I passed amidst the thickest clusters of the turbaned monuments, I saw a figure, the lineaments of which were too distinct to leave any doubts of its earthly character. It was marching directly towards me, and I soon perceived it to be that of an aged Arab. He had a staff in his right hand, and did not seem to perceive any one until I saluted him in the familiar phrase of the country, Ma-sha-la (Praise to God), to which he replied in precisely the same words. We then joined company and bent our steps towards the gate of the city, where I found the Arabs that had left me, and through whom I now learned that there could

be no doubt that the stranger with me was the man I had been seeking. He was a lately-returned pilgrim from Mecca, and had come to visit the tomb of a brother that had died during his absence; and, overcome by the grief to which he had given way, he had sat or lain down till it was too late to gain admittance at the gates without the pass-word, which was unknown to him. He now, however, entered with us, and at least my conscience and my curiosity were satisfied.

CHAPTER XIX.

CAIRO—*continued.*

The Franks—Slave Market—Dragoman's Advice to Marry—His Reasons for this Advice—Remarks upon the Slave-trade in the East and the West—Cruelties on the Boys upon the Nile—Abyssinian Girls—Humanity of the Moslems—Cruelty of Greek Women.

THE Europeans in Egypt, who are commonly called Franks by the natives, may for our present purpose be considered to be composed of three classes or orders. I must here remark, however, that the English residents do not at any time allow themselves to be distinguished by that appellation. The European consuls, with some few English and French merchants, form the first class of the Europeans in Cairo, and the second is composed of shopkeepers and mechanics, consisting for the most part of Maltese and Italians, and the third class is formed of working men from several European nations. Besides these, there are always English travellers on their way from England to India, or on their return. Now, the policy of the first of these classes has been to employ those Arabs who are the most respected by their countrymen in general, and not to interfere with their religious creed; and as to the second class, if I am correctly informed, there is hardly a Christian to be found among them. They are chiefly composed of malcontents, who have in most instances been driven from their country by their political extravagances or their impatience of that restraint which a Christian community ever

enjoins; and it need not be added, that there is no resource here for the conversion of the young Arabs to Christianity.

The important depôt for the sale of human beings in an eastern capital is always an object of interest to Europeans, and generally one of the first which they visit; I was, therefore, not many days in Cairo before I paid a visit to the slave market. What the Egyptians would call the richness of their markets for the women exposed, consists chiefly in the variety of their colours, ranging from the most fair, which usually embellish the harems of the higher or more wealthy classes of the people, to those who are thorough negresses. The most beautiful women were formerly brought from Georgia and Circassia; but this trade ceased with the independency of Greece, and the pashas and beys, with the exception of some of the more wealthy who still obtain Circassians by way of Constantinople, have been since that time obliged to content themselves with the rather tawny Abyssinians, which are brought down the Nile in great plenty, and may, when not especially handsome, and before they have been, as the custom is, trained to some occupation, such as sewing, and the housewife's accomplishments, generally be purchased for the moderate sum of about four purses, which is equal to twenty pounds sterling. But when these advantages in their training are purchased with them, they will generally sell at from six to eight purses, according to their beauty; and, indeed, when that is remarkable, for two or even three purses in addition. These are such as embellish the harems of the nobler or more wealthy people of Cairo; while the negresses, who are generally sold for about two purses or less, are bought for servants, and are employed in the menial occupations of the household.

There is, however, this important difference to the purchasers, between the Circassian and the Abyssinian damsels, that the former are usually sold by their own parents at a tender age, in their own country, and brought to Constantinople and trained in the above accomplishments, and, moreover, may arrive in Egypt in a virgin state; whereas, the Abyssinians which are taken in war, which is carried on perpetually between the petty chiefs of their country and the Egyptians, are subjected to a long transport by land and water, and are violated in all instances before they reach their destination, which is a point so material as to have great influence upon their rank and influence in the harems of their purchasers.

As to the men, who are of course of the same degrees of colour as the women, their price is regulated by their age, activity and strength, with the exception only of those victims who guard the harems, who are sold at a price little short of twenty purses, or about a hundred pounds sterling.

During the earlier part of my sojourn at Cairo, my dragoman showed great anxiety about my domestic comfort, and took several opportunities of giving me his advice upon what he deemed the sole means of acquiring comfort. 'I have seen enough,' he argued, 'of Europeans to know that you are able to live without wives; but as I find you living, as I have seen others, without any attempt to procure a wife, I must tell you a strong reason I have for advising you to marry as soon as convenient. You must know,' he continued, 'that I am compelled to report to our neighbours what persons are living in our house, and it is a great offence to every one around, and hardly delicate in yourself, that you live here without either a wife or a female slave. We should long ago

have been turned out of any other part of the town, had you not by this time united yourself with one of the fair damsels with which Cairo abounds.'

'And does that account,' I observed, 'for my having been spit at by the women through the lattices of the windows as I passed by?' for I did not remember at the moment that I was at another part of the town when I received that kind salutation.

'Oh, no,' said the dragoman; 'it is not the women, but the men, that this matter concerns. Several of our neighbours have sent more than once to inquire whether you have a wife or female slave, and the sheykh of the district has more than once asked me this question, to which I have replied that you were doubtless on the look-out for a fair companion. There is not a Turk or Arab between this and the proper Arab quarter that does not regard you as an enemy, and will continue to do so until you think proper to silence their scandal by taking a wife. The Egyptians are very jealous.'

Upon this I observed, that I thought the eight or ten purses that would be demanded was rather too large a sum to pay for a wife, as I intended so soon leaving Cairo, and travelling where it would be very inconvenient to carry an Egyptian woman.

'But you may divorce your wife,' said the dragoman, 'when you please.'

'But here,' I replied, 'I fear my Christian conscience might interfere.'

Then said the Arab, 'If you prefer it, I will look out for a Copt woman, whom you may marry and divorce if you please with her own consent in a month.'

'This may yet be attended with inconvenience,' I replied. 'Europeans are apt to get fond of their wives, and their wives of them, and in that case it would be attended

with more pain than would counterbalance a month of conjugal enjoyment.'

But here I appeared completely beaten in my argument when the Arab informed me that he knew a Copt lady who had been so often married and divorced, that although still fresh and young, she would be too much accustomed to this to be in the slightest degree disappointed or angry, and he was sure that she was not beautiful enough to over-enchant myself; and here, after my refusal to dream of such a marriage, our conversation for the present dropped.

I shall take this opportunity of making a few remarks concerning the difference between the slave-trade in the East and in the West, of both of which I am able to speak from experience. They may possibly be useful to some benevolent reader whose thoughts have been turned towards the relief of his fellow-creatures in a state of bondage.

In the Western world, which contains at this time a population greater than that of Europe, several of the governments still directly or indirectly favour the sad commerce in human flesh and blood. Is it therefore to be wondered at, that the demand for slaves continues with the increase of population and wealth, and that the suppression of the trade has not been effected, even by the zealous efforts of particular societies, and the active operations of our ships of war upon the coasts where slaves are purchased?

The manner in which the slaves from the Eastern countries and from the western coasts of Africa are taken by those who barter them, with the exception of some from the Black Sea, is nearly the same; occasionally by attacks upon villages, but more generally by wars among the petty chiefs, by which whole villages fall sometimes into

the hands of the one party and sometimes into the hands of the other, upon which the conquerors upon the coast of Africa sell their prisoners to the white traders, who transport them to America, and the conquerors in Abyssinia send their prisoners down the Nile, to Cairo and Alexandria, and also to Constantinople, while those taken or purchased in Asia are chiefly transported to the Turkish capital and no further. Those obtained on the west coasts of Africa are chained and confined by hundreds in the holds of vessels; and after crossing the Atlantic, they labour for the rest of their lives in miserable mines or under the scorching sun, beneath the lash of their merciless white overseers.

Thus the River Nile and the great western ports of Africa are the chief outlets by which the unfortunate negro and Abyssinian captives are transported to those demi-civilised lands, where society has not yet made sufficient advances to admit the institutions, and, it may truly be said, even the religion of the more enlightened quarter of the globe.

The traders who carry on this traffic by the Nile are, for the most part, themselves of negro origin, and they reside chiefly in Upper Egypt. They usually leave their boats above the second grand cataract of the Nile, which is in Nubia, while they pass well armed into the interior; and their approach is the signal for war between the tribes, the villages and the districts, and even particular families of the same districts and the same villages, all of whom make war upon one another for the capture of the youths and children whom they may sell to the invaders.

All the prisoners captured on these occasions are sold to the Egyptians, who embark them for the markets of Cairo and Alexandria; but a great many of the stout and healthy of the young men are seized by the Pasha's offi-

cers in their voyage down the river, and are made soldiers, while the rest, as they arrive, are deposited at the establishments of the traders in the above-named towns, until their owners are able to sell them either privately or at the public market. The number of slaves brought into Egypt has of late years decreased, through the overstrained covetousness, rather than from the humanity of the Pashas, who have increased the duty per head which is imposed upon the vendors.

The lot of these slaves is less unhappy after their arrival at their destination than that of their equals carried away from the western coast. In Egypt there are no mines, few masters are indifferent to the condition of their slaves, and many take great interest in their welfare, which is a feeling that may be compared with great advantage to that of the purchasers and transporters of the slaves on the western coasts. Some of the men in Egypt are sold to the fellahs, and are associated with the free labourers, and employed in the cultivation of the land, while others become domestics in Egyptian families; and when this latter case is their lot, they rank above the free servants, whose tie is precarious with the families which they serve.

Nevertheless, it must be confessed that there is a great exception to the superior fortune of the slaves who descend the Nile, though it is limited in the numbers of the sufferers, who are always negro boys of a tender age; and this is the vilest of the treatment to which any slaves in any country are subjected; and the treatment of these poor children is to fit them, when they are of ripe years, for the guards of the women of the harems. This cruel act, which is performed as the slaves descend the river, leaves this little recompense to the sufferer, that his life when of full age, after this treatment, becomes one of great ease; for, being intrusted with so serious a charge

during his youth, he ranks in after life above every other servant or slave, and sometimes fills a political office of trust; and moreover, while in the performance of his duties mentioned, he is of course never subjected to the consequences which might spring from the jealousies and suspicions of his superiors.

The Abyssinian girls are for the greater part purchased by persons of rank and wealth for their harems, and even sometimes become the wives of their masters. Most people of wealth, however, prefer having no wives, on account of the greater facility of keeping female slaves in subjection; and in that case, these are often treated with the same consideration as the wives of others. Some of the Abyssinian women are said to be extremely handsome; but as I only saw those who were for sale in the market, I cannot speak with certainty on this subject. Those who are sold and settled in an Egyptian family are more commonly kept at needlework, and their embroidery is said to be very fine. The colour of their skins is darker than that of the Egyptians of the town.

The negro men, women, and girls who are brought down the Nile become the menial servants of all classes of the Egyptians who can purchase and maintain them, and they have this advantage over their relatives in the far west, that their bondage is not accompanied with the same degradation. They more frequently obtain emancipation, and they are eligible to, and often fill, employments of trust and profit, and some men attain a high condition by filling public offices to which they are appointed in the State. They have indeed always a prospect of advancement before them, and those who do not rise have at least the consciousness that they are of the same race as some persons much raised and respected in the country.

To this summary concerning the condition of the slaves, in Egypt in particular, it should not be forgotten to add, that the preponderating advantages which they may be said to enjoy over the poor captives of the same race sold in the west, arises from their good fortune in having fallen among a religious people (for such are the Egyptians); whereas, the traders from the New World, and in most instances those to whom this merchandise is consigned, are at this time without a remnant of the religion of their forefathers or that of any other people. The religion of Mahomet, although it does not forbid slavery, yet enjoins charity and teaches humanity; and the claim of slaves did not escape the particular notice of the warrior prophet. 'A man,' says the Koran, 'who behaves ill to his slave will not enter into Paradise.'

But I shall here take the opportunity of remarking, that this compassionate disposition of the Moslems extends itself beyond the human species, and is exhibited in tender treatment towards the brute creation. Dogs, cats, birds, and any animals that are not venomous or otherwise dangerous to men, are very rarely, if ever, beaten or wantonly destroyed; and even such as are killed for food are not killed without the observance of certain regulations intended to subject them to as little pain as possible.

I saw only one instance of cruelty to a slave while I was in Egypt, though that surpassed any description I am able to give of it. But after what has been just said, the reader will readily believe that this was not by an Egyptian, or Mussulman of any country. It was by a Greek woman, who passed at least for a Christian, and was practised upon one of her own sex of the negro race, whom she beat in a manner far too bad to describe. I had before seen the devil in masculine human form, but I did not know until this time that he ever assumed the feminine form. Two

sons which this woman had, left their mother and went over to the Mahometan religion, but whether on account of her scandalous conduct, which had already driven me from her house, in which I had lodged for a short time, I did not learn.

NOTE.

Some years ago, in the Danish island of St. Thomas in the West Indies, I had the opportunity of examining a pirate slave-ship just completing her fitting-out for the African coast. One of the seamen of the vessel on board of which I happened to be had deserted and gone to engage in the service of the slaver, and I took the opportunity, by accompanying our captain in following the seaman, to gratify my curiosity in seeing what the slave-ship was like.

Upon coming alongside we had immediate liberty to mount the ship's side, and as we stepped upon the deck, her captain, who was certainly an Englishman, met us; and as soon as he heard the purpose for which we had boarded him, he with great politeness asked us to descend to the cabin. The vessel to all outward show was a perfect model of a ship of about 400 tons, and being built expressly for sailing she was sharp and shallow, with a sufficient breadth of beam, and was very taunt rigged, and her decks had everything upon them of brass, iron, or copper, so polished as to give her altogether more the appearance of a yacht than a pirate vessel.

As soon as we were seated in the cabin, which was equal in its fitting to any I had before seen, the deserter was sent for, and the captain of the slaver before his arrival informed us that, if it appeared that he had not taken the oath of defending the ship until death, he would be given up.

The deserter soon entered the cabin with an under-officer, looking rather modest for a seaman engaged or about to engage on board a slaver. The captain of the vessel, now addressing

the officer who conducted him, demanded whether the fellow had taken the usual oath put to the seamen, and was answered that he had refused to take it, unless an exception were made in case of the enemy being a British man-of-war; upon which the captain said immediately, 'Then conduct him to the boat alongside and there leave him;' then turning to us he said, 'the rest remains with yourselves.'

And now, wishing perhaps to impress us with the idea that he was not a pirate, but that the transport of slaves was his sole occupation, he led us to the half-deck of the vessel, and showed us all the preparations that were made for their security when on board. There were no separate apartments, but throughout the hold of the vessel from one end to the other lay two stout chains, to which were attached at intervals of a few feet the means of shackling 400 men. These chains passed through apertures in each bulk-head fore and aft, where the under-officers and seamen slept; and here there were machines for winding them up, and he informed us that this arrangement enabled him to carry with safety 400 men with a proportionate number of women and children. The men were separately attached to the chain, and in the improbable event of the smallest disposition among them to mutiny the machines were wound up, which immediately suspended every one of the slaves by the feet or the hands, by which they happened to be shackled.

I must add to this, that before I left the island I saw the landing and march towards the market for sale of a cargo of slaves, consisting of men, women, and children, and I stayed to see the ceremony of their sale. They were separately disposed of by auction, and the scene was such as required a strong nerve to witness patiently. I saw women weeping at their separation from the men with whom they had lived in Africa, and I saw men equally sad; but this was nothing compared with the sight of the children, torn from the arms of their mothers, who were frantic with mingled sorrow and anger at the treatment they received. But what will the reader think when I add, that I saw a negress snatch up her boy and run and embrace a white man, and, as it was plain, demand of him to purchase her

and her child together; but the white man, whose countenance betrayed sorrow which could not have been feigned, turned and left the ground, and the woman sobbed and screamed the more.

Lovers of justice, mercy and truth, rejoice! the negroes of that isle are now as free as those of Jamaica and Barbadoes. Have the fruits of the earth nourished a man more admirable than Wilberforce?

CHAPTER XX.

THE RIVER NILE.

Preparations for Navigating the River—Plan of the Boats—Comparison between the Nile and the St. Lawrence—Our Departure—A Gay Vessel descending.

BEFORE the end of October the Egyptian sun begins to abate the extreme heat, which during the three preceding months has threatened to suspend all the operations of human industry; and as the winds at this season are constantly from the north, which is in favour of the traveller who would ascend the Nile, I began to prepare for a voyage into Upper Egypt. While I was making my arrangements, accident brought me acquainted with Monsieur Grande, a French gentleman, who had lately arrived at Cairo for the purpose of making the same expedition; we therefore agreed to unite, and on the 30th of the month of October we inspected the boat which Ibrahim, whom we engaged for our dragoman, had prepared for us at Bûlac.

The form of the Nile boats is not very unlike that of our Portsmouth wherries, sharp and long, but adapted by a different rig for a different manner of sailing. These boats are of various sizes, and are from twenty to forty feet in length, and have commonly from ten to fourteen rowers; yet nothing strikes the eye as peculiar in the hull of the boat until the traveller is on board, when he discovers that from near the mainmast to the stern are placed

cabins and places of accommodation; and as the boats are used for making long river voyages by all classes in Egypt, it is less surprising that the accommodation afforded to the passengers upon the Nile is very great.

At the commencement of the sheltered portion of these boats, you descend two steps to a chamber, where are placed divans, upon which you may sit to enjoy the freshness of the air, free from the draught, as the wind sweeps over the bosom of the stream. From this you enter the main cabin, which, in proportion to the dimensions of the boat, forms a moderate-sized or ample dining-room, and is furnished with divans, which can be converted into convenient sleeping places for the night. This apartment has windows on either side with Venetian shutters, over which a thick covering of canvas passes at night, to shelter the travellers from the cool winds which sometimes, after the setting of the sun, come down from the high lands of the desert. Next to this is a space of a few feet in breadth adapted for the stowage of such things as it is necessary or prudent to carry for the voyage, beyond which is properly a fourth cabin, with two windows on either side, and two astern, with an outlet which conducts to a projection of the roof, under which rest such of the baskets as contain the live stock, with the great water coolers and several other necessaries.

On the 31st of October, the day after that on which we had inspected the boat by which we were to ascend the river, the British and French ensigns waved over us, and we cast off from the shore with a strong northerly wind, and began our ascent against the rapid current of old Nile.

We first passed between the Island of Roda and old Cairo. Here the banks of the mighty river present the highest cultivated land and the most adorned scenery to be met with in Egypt. Here may be seen the gardens

of the island on the right, and those of the banks of the river on the left, in both of which appear official edifices belonging to the higher officers of the State.

After passing the southern end of the island, the Nile appears to be about two miles in breadth, and the pyramids of El-Ghizeh are now seen on the right beyond a cultivated country about four miles in breadth, while, on the opposite shore, the mountains which bound the arable land leave a narrower space fit for the residence of men.

It would be impossible for a traveller of the dullest fancy to navigate the Nile, in many particulars the most interesting river of which sacred or profane history makes any mention, without sentiments akin to veneration, and a multitude of reflections which would be unsuitable to a journal intended to comprise no more than a record of such customs and opinions as may seem the most remarkable among those which fall under notice during the course of ordinary travels. There is, however, such a striking occasion of comparison here presented to those who have navigated the great river of the New World—which flows in the more important portion of its course through the British dominions—and afterwards mount the Nile, that we could scarcely find two objects of similar interest more varying, in whatever light we regard them, than those which the Nile and the St. Lawrence suggest; a word or two on this subject may therefore be pardonable.

Let us first contemplate the great watery pathway which connects the unclaimed wilderness and untrodden mountains of the New World, with the scenes of the first operations of men engaged in combining the elements and laying the foundations of empires. Here we see the hand of man first engaged in subduing the obstacles which nature opposes to our earliest efforts to till the ground.

Down this mighty stream we see transported the first objects with which nature supplies us for the construction of our habitations, before even the agriculturist has tilled the ground, or the artisan learned to construct any solid buildings. But proceeding with this view of what is in progress, we gradually encounter the first signs of art and industry triumphing over every obstacle, and in every stroke of the falling axe we soon see visions of new cities, new provinces, new empires. All is here hope, all to come!

But while navigating the 'Father of Waters' in the East, how different are our associations! There is not a view in which we can regard the parent stream, where we do not read the history of times long past—in which we do not see the parent which in the day of her full vigour originated the very elements of all that is combined in the comprehensive term civilisation. That mankind in the more eastern countries, at the time of the advent of Abraham in Egypt, had scarce made any advances in social refinement beyond that of the right to distinct property in the soil, will, it is presumed, be admitted, while we are certain that Egypt at that very time had far advanced in the arts, and was overflowing with abundance. Nature, which had here perhaps never opposed the great obstacle to cultivation, which comes from the luxuriance of the forests elsewhere, had at once watered and manured the land by the inundations of this grand river, and by thus aiding instead of obstructing the labours of men, had produced that leisure out of which doubtless sprang the arts and sciences which first enriched and afterwards refined a portion of mankind.

Upon the mighty temples, the remains of which exist in Upper Egypt to this day, we find inscriptions and even diagrams and plans of the heavens, and modern research

has gone far to prove that these existed at the time of the Exodus of the children of Israel, and that they exhibit a progress in science which it must have taken ages to attain.

But gliding gradually in thought down to a less remote age, we seem to see the sages of Greece here acquiring the rudiments of that science which, even when human knowledge had ceased to enlighten their land, was not extinguished, but was planted in countries, whence it has spread so widely over the earth as to leave no fear of its extinction.

We were as much delighted as surprised at this time with the sight of a gay vessel approaching us, which seemed to proclaim pleasure and enjoyment. She was coming tranquilly down the stream, by force of oars alone; and, though decorated with no national ensign, so gaily adorned with paint and coloured curtains, that had a European sovereign's yacht floated beside her in her grand apparel, even from the first of marine lands, we might scarce have withdrawn our eyes from this fairy of the Egyptian waters. Such indeed was the impression that she made upon my companion and myself, that we seemed as if we were suddenly transported from the land of a sadly low social degradation to a land of ease and enjoyment. It was impossible to contemplate the gaudy show without recalling the poet's account of the barge of the famous Egyptian Queen—

> 'The barge she sat in, like a burnish'd throne,
> Burn'd on the water,'

and learning to pardon the amorous Roman the sacrifice of the world for her whose person 'beggared all description.'

As we drew near the floating show, our dragoman discovered that we had fallen in with the Pasha of some district, with the ladies, or a part of them, of his harem,

as well as all the female attendants of his establishment, and although our *reis*, or pilot, had been a little more cautious than we wished, we passed near enough to the floating wonder to obtain a fair view of her and of her living freight.

The Pasha himself was sitting under a rich canopy near the waist of the vessel with the tchebook in hand, attended by several ebony domestics standing, and abaft this covering was a gay pavilion, with curtains which were close upon the side of the sun, but so open at the side by which we passed, that we had a satisfactory gaze at the fair portion of the proud barge's rich freight.

CHAPTER XXI.

THE RIVER NILE—*continued.*

The Wind fails us—Moor off Memphis—Land—The Statue of Rameses—The Grottoes or Catacombs of Beni Hassan—A French Medical Man—The Crimes sanctioned in Egypt—A Crocodile.

THE wind failed us during the night which succeeded the day of our embarkation, and we moored off the site of the ancient city of Memphis. The following morning we disembarked on the strand, and without encountering any obstacle, passed over a tract of country, part of which was cultivated and part covered with natural grass and the wild herbs of the climate, with irregular clumps of palms interspersed with the sycamore and wild fig; after which we reached the village of Bédrechein. Then passing round the banks which skirt and defend this collection of mud hovels from the waters of the inundation, now about half subsided, we discovered the rich grove of palms which wave over the site of the ancient city, the mounds and hillocks near which conceal all that may remain of the middle portion of the three districts into which Egypt was at a remote epoch divided.

Arrived at this spot, where probably the more durable portion of the ancient town stood, we passed over heaps of solid ground upon which the palm now flourishes, and beneath the roots of which perhaps still lie the remains of temples, and of the palace of that Pharaoh which the Jewish historians have rendered so familiar to us—the

courts perhaps where the first inspired legislator held intercourse with the oppressor of his race. But now only here and there lie broken hewn stones and fragments of statues, save a single colossal statue lying prostrate upon its face below the surface of the ground. It was half covered with water at the time we visited the spot. Upon the back is written 'Rameses,' which is considered full evidence that we here tread upon the site of the ancient city.

The statue is thirty-four feet long, and is in the same style as that raised to Rameses the Second, the Sesostris of Herodotus, and the greatest of the Pharaohs. It does not seem to have been broken in the fall; but it has been much defaced, probably by the thousand uses to which a mass of stone not under the shelter of a temple would be exposed, while the surrounding edifices were falling into decay, although the business of the great city yet survived.

The next objects of peculiar interest, as you pass up the river, are the grottoes or catacombs of Beni Hassan, the entrances to which are seen about half the height of the hills which bound the fertile valley of the Nile upon the east between Menieh and Manfalout. They consist in long sepulchral chambers worked in the cliffs of solid rock which form the base of the superior hills that rise beyond them. As we attained the broad lodgment of the rocks in front of the entrance to the chambers, the sun in his decline was shining full against the side of the hills, and while we stood upon the natural platform in front of the catacombs, the 'Father of Waters,' as he passed between several islands, appeared to us like two or three broad canals; and the rich vegetation of the valley, bounded by the Libyan mountains on the one side and the sterile hills on the other, presented at once the source of the former

wealth of the nation and the cause of the early glory of Egypt.

We examined the catacombs, in the chambers of which there was nothing to be seen by the light of our lamps, save a number of bats about the size of our thrushes, or larger, and which we seemed to disturb from their slumber, for they all left their dark abode and came into the open air.

When we came out of the catacombs the sun was near sinking beneath the Libyan hills, and a cloud, of conical form, interrupted his direct rays. It was the first cloud of a watery, sombre appearance that I had seen in Egypt, yet it was edged with a golden fringe, such as is sometimes seen in other climes. But as the bright orb still descended, the brilliant edge of the cloud contrasting with the deep blue of the rest of the heavens, was like a new phenomenon to myself and my friend.

On our arrival at Menieh, on the fourth day of our voyage, we heard that there was a European doctor, a French gentleman, in the service of the Pasha there, attached to a garrison; and as my companion was suffering from local inflammation, and this would be the last opportunity we should have of obtaining the aid of the profession which marches hand in hand with civilisation, and is one of the marks which distinguish the condition of the more advanced races, we landed to obtain advice, and we soon found the residence of the gentleman, who received us very kindly, and afforded the invalid the required relief.

The next day we examined a spot of ground which excites far different feelings from those which attend the examination of evidences of the greatness of a departed people with which Egypt abounds. If the heart of a Christian be chilled and a shrill accent escape his lips

at the first instance of inhumanity which he witnesses during a sojourn among people under barbarian rule, what will be his feelings when he enters the gate of the detested city of Manfalout, which was long the theatre of periodical iniquity, that has no parallel throughout the earth, of crimes which moralists in general must have neglected to publish to the world from a false sentiment of delicacy? Caligula became humane in the presence of a victim of his tortures; yet the cruelties of the Romans, the torture of the rack, and all the frightful inventions of the monsters who pretended to Christianity, even up to a late age, seem mercies and benefits conferred when placed in comparison with the enormities which are yet perpetrated under the sanction of the rulers of Egypt.

I have just said that a false sense of delicacy may have induced tourists of far greater pretensions than the writer of these remarks to throw a veil over what it should be every traveller's duty to expose, every Christian's, every man's, to condemn, and what the rulers of every civilised people ought to combine to put a stop to for ever.

I shall at least say, that upon the north side of the city, fronting a spacious plain of the great Egyptian valley, there is an irregular mass of wretched buildings, within the walls of which are chiefly, at present, perpetrated these crimes. Here about a thousand infants are annually slaughtered to obtain about three hundred guardians for the wives, female slaves, and daughters of Mussulman 'true believers,' throughout the Ottoman Empire. But to merely say slaughtered, is to use language too weak to describe the sufferings of the children who survive the torture they endure.

We now again embarked, and the following day we saw the first crocodile, although we had heard that this monster of the southern river was never to be seen below

Siout, from which we were yet four or five leagues. He was basking tranquilly upon the sandy point of an island, and did not appear to perceive our approach until we were within gun-shot, so that it seemed impossible that he could escape without a ball from one of our two guns, that were directed at his most vulnerable part. He very slowly, however, took the water, apparently quite unhurt.

CHAPTER XXII.

THE RIVER NILE—*continued.*

The Village Kaon-el-Rebirs—The Inundations prevailing here—Admiration of our Pocket Telescope—Warning of an Arab—Village of Celaouist—Improvements in the Nile Scenery—The Cheerfulness of the Women—Conduct of Soldiers.

As we ascended the river, we daily passed several villages, but had only the opportunity of seeing their exterior. There being less authority exercised by the governors in the villages than in the towns, the dwellings of the peasantry cannot be always seen by Europeans. Some of them are placed upon the immediate banks of the river, while others stand back at the distance of one or two miles from the stream. We walked, however, round the village or town of Kaon-el-Rebirs, on the sixth day after we embarked, and as much as we saw here I shall relate.

This place may be seen at the distance of two miles, but, when directly in front of it, the view is obstructed by a grove of palms which flourish upon the half cultivated lands around. We found our way after we landed round a field of Turkish wheat, the border of which was like a solid wall of eight or nine feet in height. But we had some difficulty, by reason of the inundation, in approaching the habitations. We at length, however, got upon a solid embankment, which brought us within a short distance of the houses at the back of the town, but where we

found the whole plain between this and the desert still covered with the inundation. We had seemed at a distance to be objects of some curiosity to the inhabitants, and we were now beset by a number of men and children, while the women contented themselves by coming no nearer than the end of the lanes to see what the strangers were like. Being well armed, we were desirous of entering the streets, but our interpreter was not only opposed to this, but refused to attend us; we therefore contented ourselves without going further. But not fully satisfied with what the eye alone revealed, I pulled out a pocket telescope, which caused a general exclamation of wonder among the natives who were near us, who, as they saw it used, all petitioned at the same moment to be allowed to look through it. The excitement which followed on their request being granted soon brought an augmentation to our company, and we became the centre of a crowd of fellows whose rags and importunity were unpleasantly conspicuous.

At last we contrived to get clear of the greater part of these fellows, and, not caring to return immediately to the boat, we continued our road along the embankment. Some children only, at first, seemed to accompany us, but we presently observed one of the Arabs still following us at a short distance, and before we had made many steps he quickened his pace, and as soon as he reached us he begged that we would not proceed further in that direction. 'Your heads will be severed from your bodies,' said he, drawing his hand at the same time across his throat, 'if you go further, and the innocent in our village will suffer for the guilty fellahs without;' and when we pointed to our arms, and seemed to disregard his warning, he became more energetic in his persuasions to us to hasten on board our boat at least before sunset, and he even indi-

cated that we should be better in the middle of the river than by the bank during the night, in order to be as far as possible from the reach of the barbarous fellahs, who occupy the place of our industrious Christian peasantry; and I believe we did well in finally returning to our boat before the hour when night screens the fiend-like actions of man against man. We did not unmoor, however, but kept a strict watch during the night.

It was difficult, indeed, on this occasion to withdraw from the view of the bright firmament which we had now so fair an opportunity of tranquilly beholding. It was the same quarter of the heavens to which that branch of science was first definitely applied which has rendered us familiar with the laws of the Creator before concealed from human knowledge—has given us new views in which we may contemplate the Author of the universe.

We must have passed at least an hour in regarding the wonders with which the heavens abound, and reflecting concerning the grossness of the highest creature which inhabits this globe, before we retired to sleep tranquilly throughout the night.

When we issued from our cabins long after sunrise the next morning, we found our bark still snugly moored by the bare strand, while the dragoman, and the crew, save two that kept watch, were still soundly sleeping. Some were wrapped in the sails, and others in more convenient defences against the musquitoes, the ever-waking enemies of sleep wherever they abound. The men were soon awakened, and as it was calm they stripped off every article of their dresses, jumped on shore, and commenced towing the boat.

About two hours after sunrise we brought up near the village of Celaouist. The appearance of the villages upon the banks of the Nile, when seen from the water,

is peculiar, from the total absence of any variety of colour, except occasionally some horizontal stripes upon the minaret of a mosque. They look like irregular heaps of clay thrown up for some unknown purpose.

We landed upon a low and sandy strand; and, by a path 'as false as stairs of sand,' we clambered up with our hands and feet, until at the distance of a few dozen paces from the commencement of the firm earth we found a line of mud huts, sometimes joined and sometimes separate.

The first proper street which we entered was filled with small stalls, shaded from the sun by dried palm leaves spread upon a frame of poles. In general the dealers here sat upon seats in front of their stalls, smoking, and seemingly as careless of their sales as if the goods were in no instance their own—an indifference which we found easier to account for, when we became better acquainted with the insecurity and even danger of wealth, if in this ill-governed land the little that a villager may gain may be so termed.

The principal things which we saw here for sale were bread of the coarsest description, eggs, portions of clotted milk, which resembles cheese, pustakes, onions, tobacco, sugar, dates, and a coarse ill-mingled description of sweetmeats, which was weighed out to purchasers, and appeared to be the most saleable of all the articles displayed. But we found nothing to tempt us to increase our stock of anything besides milk and eggs, which were our immediate wants.

Save this busy thoroughfare there were here but one or two passages that might be termed a street; but the mud hovels were heaped together, or stood apart, for the most part without half the order or appearance of design that is apparent in the works of the beaver.

We peeped into several of the houses; but as there were some of the tender sex within them, we could not enter. They appeared to contain no article of furniture, unless a mud bench may be so termed. But we were besieged by naked children, and by an old woman, who, though veiled, yet was otherwise clad in only the loose blue chemise. They all demanded '*bucksheesh, bucksheesh*!' with great clamour, and what we gave only increased their demands, until we left their quarter.

We now returned to the front of the village and entered a coffee-house, the entrance into which was remarkable, as resembling those we frequently see at country inns, not only in England, but in many other European countries; and that there were similar houses in Ancient Europe is apparent from what remains in front of several of the houses in Pompei. There was an open porch before the door, supported by little posts of wood, and furnished with seats, which were now well tenanted with the drowsy folks of the land.

After passing the porch and its dreary tenants, we entered a coffee-room. It was lighted only by a small window on each side of the door, and such was the contrast between the rays of the Egyptian sun without and the dim light within, that when we first entered we could scarcely see anything before us. The full inconvenience of this was, however, but of short duration; and as soon as we could perceive anything clearly, we found there were clay divans on either side the apartment, and an attendant was already engaged in spreading carpet mats on one of these for our accommodation, so that we soon found ourselves very comfortably seated, without directly mingling with any of the native visitors.

A few words will suffice to name all that was novel to us upon our first appearance in a Nile coffee-house.

Upon a clay hearth, raised a little higher than the knee, rested an abundance of coffee-pots, while a large iron boiler hung over a little quick charcoal fire, and cups of Egyptian manufacture and form were ranged on either side, and we were scarce seated when a tolerably well-dressed Arab brought us coffee and *tchebooks*.

The Egyptian pipe, unless richly ornamented, has little peculiar in it except the length of the stick, which is usually sufficient to allow the bowl to rest upon the ground while the smoker is seated upon a divan about half the height of an English sofa. But the coffee-cup is remarkable. It consists of two parts; that which forms the upper part is of the same form as our tea-cups without handles, and is small, and usually, in the better houses, of porcelain, but in others of inferior ware. The other part is larger, and made of silver in the better houses, and of inferior metal in others. The porcelain cup, as soon as it is filled, is placed upon that of metal, and they are presented together, and held in the hand until emptied of their contents. The coffee is usually served without sugar or milk, and with grounds boiled to a paste, or of such consistence as to admit of a spoon standing in the middle of it. But over this coffee we puffed and sipped for a time—perhaps half an hour—when we issued again into the open air, boarded our craft, and set sail with a little wind.

The Nile scenery now improves in interest, notwithstanding the more level character of the surrounding country, and the villages came oftener into view from being more commonly built upon ground a little raised above the plain. The more substantial walls, too, by which they are generally surrounded, and the increase of the number and the greater luxuriance of the groves of palms which generally wave by the side or in the rear of

the habitations, indicate a large exemption from the effects of the inundations, which in lower situations sometimes sweep away every work of man, and after undermining the trees, carry everything away with the current, and leave the lives of the inhabitants at the mercy of their rulers.

But the living portion of the scene was that which most interested us, and put us in better humour with the views as we proceeded. Men, women, and children were seen, all following the various occupations which characterise the native race, and apart from the villages, naked peasants were seen more frequently upon the banks, occupied with the labours of husbandry.

Near the habitations, men in the picturesque costume of the country were sitting and smoking away the produce of labour, which, if saved, could scarcely be held in security. Women and girls were to be seen everywhere occupied, some in washing, and some carrying water in large pitchers upon their heads; while the naked children were playing with as lively an air as if the future were before their eyes, full of hope and prosperity.

The men in general continued their labours as we passed by, in sullen disregard of salutations which we tendered them, and more like men to whom slavery was new, than the children of an oppressed race.

Among some of the groups sitting smoking, however, as we passed by, we once or twice perceived our greeting recognised by a slight wave of the hand, but we never succeeded in exciting sufficient interest to cause the *tchebook* to drop for an instant from any smoker's mouth. But it was among the gentler sex that we perceived more cheering signs of regeneration, and recognised some vestiges of former energy and life. Whether working, or

bathing, or at rest, all the women saluted us in return for our greetings with actions more full of welcome than words; and the messages we caused to be bawled out to them were returned in pleasant jeers accompanied with shouts of laughter. Sometimes they gave us invitations to land; but the moment we showed an inclination to do so, there was a general scramble up the banks by the younger sort, while the elder women screamed and forbade any such act on our parts.

As we were in one place sailing near the shore, which is the practice in order to avoid as much as possible the full strength of the current, one of the smaller of those occurrences which characterise a half barbarous people came under our observation. A short distance ahead of us was sailing a boat with soldiers on board, on their way doubtless to join the garrison of one of the fortresses in Upper Egypt, and as we seemed to sail better than they did, we began to consider whether it would be prudent or not to endeavour to pass them by. Our dragoman and our crew, however, were very much against our making this attempt, for the pilot declared that it would be impossible, without sailing close by them, which was not supposed to be very safe. But while we were discussing this matter rather seriously, we observed three or four of the soldiers leap on shore and commence pulling up some turnips from a bed which ran along a narrow sloping bank between the cliffs which bordered the upper land and the river; and before they had procured as many as they could carry, an old man came out of some hovel under a cliff, and without approaching near the robbers began to call upon them to lay down their loads, for which he received what was translated to us as the coarsest of curses accompanied with laughter from the whole crew of the boat to which the soldiers that

had landed belonged. We of course took no notice of what passed, but our pilot was of opinion that this strip of ground was all that the old man possessed to support his age, and when we inquired whether justice could not be obtained for the poor fellow robbed, we were informed that no attention would be paid to a complaint against soldiers.

CHAPTER XXIII.

THE RIVER NILE—*continued.*

Arrive at Siout—Denderah—The Remarkable Temple—Knoft—The Governor of the Town—His Behaviour—Young Crocodiles—Depredations of the Species—Moored by the River—A Party of Dancing Girls—The Moonlight.

SEVERAL villages which we visited do not much differ from those already mentioned; but we arrived at Siout, which is one of the larger towns in Upper Egypt. It is placed about a mile from the shore on the western side of the river, and at a less distance from the mountains which commence the desert; and as there is a causeway to the river and another to the heights which border the fertile land, the communication on both sides is easy, and the ways are always above the influence of the inundations. An avenue of trees borders the way for some distance from the city towards the river, and the approach to the town is more agreeable than the approaches generally to the towns and villages in Upper Egypt, while the way upon the opposite side conducts to several well-sheltered catacombs, which we visited without observing any antique remains.

The next object which we visited on the Nile, among the more worthy of remark was what remains of the temple at Denderah, which formerly adorned the ancient city of Tentyris. These are said to be the most ancient remains of any edifice left in Egypt, and they interested us the more from it being believed that the temple was

partly built by the Egyptian Queen, with a remarkable portion of whose history we are well acquainted, and whom we see in such splendour upon our stage. Moreover, there are here also statues which are said to be of the queen and of her son, by Julius Cæsar.

In the midst of ruins and rubbish occupying a great space of ground the temple still stands in fair preservation, to testify the grandeur of ancient Tentyris. Its form is that of a parallelogram, and the materials which were used in building it appear to have been taken from the calcareous rocks which are to be found in all the neighbouring mountains.

The roof within the building is painted in fresco with azure colour, and the figures in yellow; it has for some thousand years preserved a degree of brilliancy which even our advance in the arts has not permitted us to imitate successfully.

The dimensions of the temple, which we measured without great exactness, was in its front about one hundred and thirty feet, and at its sides about two hundred and fifty feet. Thus, when we regarded the remains of this remarkable temple, and the wretched mud habitations now found about it, we could not do less than recall the changes which have reduced this once fair portion of the earth to a wilderness, inhabited by people as inferior in intellect to its former inhabitants, as the wretched dwellings which they inhabit must be to those of the races of men that preceded them.

The situation of Denderah is about three miles from the western shore of the river, on a plain still abounding with the more delicious fruits of the country, such as grapes, pomegranates, and oranges; and the temperature of the climate is here much moderated by the groves of palms which abound.

We next arrived at Knoft, where we heard that the India merchants had appointed no less a personage than the governor of the town as their agent for the sale of tea, of which, by reason of the greater expenditure of our store than we had calculated upon, we should soon be in want. We therefore landed, and our interpreter conducted us through narrow streets with stalls, and amidst loose merchandise, with which the ground was for a greater part of the way strewed, until we reached a little square of about a hundred feet broad, on one side of which stood the chief magistrate's or governor's house.

This distinguished trader was the first official I had seen dressed in the graceful Arab attire, the servants of the Pasha being usually Turks, or dressed in the Turkish costume. He received us with a degree of politeness we had not before met with from any such important Egyptian official whom we had seen; and, delighted with his attentions and his whole style and manner, we sat down in the court of his house, which was paved with stone, furnished with benches, and surrounded with walls covered with mats superior to any we had before seen; and after purchasing our tea, by the aid of our interpreter we kept up an agreeable conversation for some little time. But before we departed we were presented with a book, in which we found several English and French names, accompanied with high complimentary remarks upon the merchant and his treatment of them, to which we of course added our names with similar remarks, which seemed to please. We then rose to take leave, without inviting the merchant on board our boat, on account of the favourable state of the wind and our desire to reach the famous ruins of Thebes, the grand object of our toils since quitting Cairo, if possible, at an early hour on the following morning; but he volunteered to accom-

pany us, and we were soon seated upon the divans on board, *tchebooks* in hand, sipping coffee.

The son of the merchant accompanied his father, and as he could not smoke in the presence of his parent, which is contrary to Egyptian ideas of delicacy, he was obliged to remain a tacit listener to our general conversation, carried on through the aid of our interpreter. But while this was passing, he managed to lisp in the ear of the interpreter that a dozen of good wine and some powder and shot would be an acceptable present to his father; and on our hesitating, which we very truly said was on account of our approaching a country where such articles were not to be replaced, we could perceive in the face of the father very plain signs of great disappointment. We had but a moment since subscribed to the virtues of the governor by placing our names and some friendly remarks in the book presented to us with the several other European names, and we had now to regret our precipitate haste in so doing. The governor did not smoke a second *tchebook*, but left the boat, after giving us the usual salaam, with cold ceremony, and as he mounted his well-caparisoned horse we fired a complimentary salute, and immediately set sail with a strong fair wind.

The wind, however, failed us during the night, and we were obliged to moor by the bank in front of a village, and the next day we suffered ourselves to be detained by the chase of young crocodiles, which we pursued, sometimes along the shores of islets in the stream, and sometimes along the eastern banks of the river. Those that were upon the banks sported along the edge of the water or among the shrubs with which the banks were covered. They did not seem in general to exceed four or five feet in length, and some were much smaller; but, although ball and shot seemed for some time quite unavailing,

we did at last succeed in wounding a small one among a party that we had been able to approach; but we were disappointed in our attempt to catch the young monster, though he kept the surface of the water into which he fell, struggling for a minute or two, during which we dared not touch him, and then suddenly sank—which may account for so many shots being fired and so few crocodiles being taken. Those which we saw upon the islets were of large dimensions, and our warm imaginations supposed some of them to be thirty feet in length, but they were more cautious than the smaller sort, and we rarely approached within a hundred yards of them, at which distance it was not easy to truly judge of their dimensions; but I believe that we really saw above half a hundred between ten and fifteen feet in length, and one or two above twenty feet; yet, although we fired innumerable balls at them, we could not perceive that these had any effect.

I shall take this occasion of mentioning what we afterwards heard from the Turkish governor of Luxor, concerning the depredations of the voracious reptile of the Nile, which are sometimes attended with the loss of human life. The success of the monster is for the most part confined to the occasional capture of a young ox which should attempt, without the precautions taken by the elder of the species, to drink at the stream, and of a few sheep and goats; but he usually slinks away before the upright step of the cultivator of the soil, as if instinct could not endure the presence of reason; yet the temptation is sometimes too strong for the conservation of this instinctive reverence, and men sleeping, fishing, washing, or otherwise engaged have become victims, to gorge the craving appetite of this amphibious monster. An instance of a boy being taken had only lately occurred, a few miles below Luxor. The youth had been left to draw a small net with which several fishermen had been gathering the young fry of the river.

Nobody knew the manner of the boy's capture, nor could any pursuit be attended with the smallest hope of his recovery. The next day, however, the head and bones of the unfortunate victim were found upon one of the sand islets, where it appeared the abhorrent reptile had carried his sacrifice to devour it. The narrator of this incident informed us also of instances occurring of children who had accompanied their mothers, who were washing clothes by the side of the river, being taken and devoured in the same manner; and we had afterwards, in one of the villages, the gratification of seeing the body of one of these creatures, which had been found floating on the river, with, we were told, a hundred balls in his body. It was preserved in a case, and we found its full length to be sixteen feet, but we were not able to count the wounds which it had received.

Owing to our crocodile hunting we did not reach the immediate precincts of Thebes before the sun had set, while the moon was wanting some hours of rising, and the night was as dark as it could be under the clear and starry firmament of Egypt.

We should have here moored for the night, but the temptation of touching the shore at Thebes, and the excitement which the approach towards the great object that had been for three weeks the subject of our conversation and thoughts, induced us to command our boat to be towed up the distance that remained, for which we promised our men a *bucksheesh*, and before midnight we were attached to the bank upon the eastern side of the river within a few hundred yards of the great temple of Luxor; and the moon now rose with a splendour that eclipsed every star in the eastern heavens before her direct beams reached the surface of the broad and rapid stream upon the bosom of which we were floating.

A party of dancing girls, with bare faces, and several

half-naked fellows from a village near the ruins, had already greeted our arrival. But here it should be remarked that these people are neither proper Egyptians nor Mussulmans, but seem to occupy the place of the gipsies in Europe. They had, however, departed, and the distraction of their rude mirth had died away, when the sovereign of the night first appeared to us through the standing columns of the great temple of Luxor. We watched the great satellite as she slowly rose above the crowning of the columns which had formed the peristyle of the temple, until her borrowed rays, with almost solar splendour, enlightened the whole valley of the Nile. It was a time, a night, a place for contemplation. The stream beneath us, undisturbed by any movement of the air, reflected the spangled azure of the heavens, while the mountains towards the east still cast a shadow over the plain between their bases and the river.

CHAPTER XXIV.

THE RIVER NILE—*continued.*

The Ruins at Thebes—The Caverns and Tombs of the Kings—Temple of Hagar Sibrili—Temple of Ombus—The Last Village in Egypt—The Isle of Elephantine—The Cataract—The Isle of Philœ.

We had now arrived at that which was the very metropolis of Upper Egypt before any era to which exact or certain history reaches. The learned Author of the 'Topography of Thebes' suggests to the traveller who wishes to study leisurely the splendid remains of the ancient capital of Upper Egypt, to commence with the less interesting and smaller monuments on the Libyan side of the Nile; but as a complete examination of the remains of the works of art, the imperishable records of the former greatness of the Egyptians, was not our object, we chose rather to stand at once amidst the ruins of the most important temples and palaces—the more astonishing remains of edifices connected with each epoch in Egyptian history, the mighty works wherein the utmost conceptions of men have been so long since realised.

The greater part of the ancient city, of which we now see only the remains of the grander fabrics, was originally enclosed within a wall, a great portion of the ruins of which still remains. There seems to have been three enclosed collections of edifices; but the grand ruin which occupies the centre of the larger enclosure, and is empha-

tically called by the topographer the temple of Karnac, will be the chief object of the present cursory notice.

To accomplish our purpose, we set off from Luxor upon donkeys at a very early hour. We were about a mile and a half from the great temple; and taking the road by the shore, we approached the principal part of these enormous ruins by the gate upon the west. The great pile, as we drew near to it by this approach, presented more grandeur and regularity, as well as symmetrical form, than any other. As we came within a stone's-throw of the gate, we passed between three or four sphinxes on either hand, of which the heads and the backs only appear above the soil and rubbish which seems still to conceal a long avenue of these works of the monarchs of Egypt —of the Pharaohs. All of those that are here laid partly bare are mutilated, and do not indicate having possessed any of that delicacy of execution which some travellers attribute to the monstrous and unnatural conceit of a lion's body and a human or ram's head, and some here have the one and some the other.

This avenue of sphinxes must be that which formed the passage through which the idol gods of the Egyptians passed in their way to the Libyan suburbs, to which it appears they once a year promenaded in state; but what may lie between this and the proper entrance of the temple it is not yet possible to discover, on account of the quantity of huge stones and rubbish which have raised the ground to half the height of the portals of the great gate and grand entrance. But upon the left hand, before reaching the great gate, appear the remains of the wall that encircled the temples and palaces of the city.

It is proper, however, that I should here inform the reader that such was the condition of my eyes, from the effects of the ophthalmia, that I was able to inspect but

very little of the edifices and monuments at El-Karnak in their condition of ruin and decay. Vision enough, however, remained to me to feel the astonishment which several other travellers have expressed at their magnitude, and to wonder at their durability after the many trials of barbarian invasion through which they have passed. Yet in Egyptian architecture and sculpture there is not found that simple and beautiful united, which we dwell upon so feelingly at Athens. All, indeed, rather oppresses the senses by its vastness, which seems as if this had been the sole aim of the monarchs by whom the greater works were designed. So buried indeed are the greater part of the temples or palaces, that you may sometimes sit upon the capitals upon which their roofs, when they had these, have rested.

Such are the remains of these imperishable monuments of a race still extant, now known by the appellation of Copts, and bearing the Christian name, yet reduced to inconsiderable numbers, pining under a yoke so foreign to the spirit of their social institutions as to have degraded the religion of civilised man to a degree which has rendered its votaries in Egypt inferior to the mass of their Moslem oppressors.

From the contemplation of the remains of the grand temples which preserve the yet undeciphered stone volumes of the records of the ancient inhabitants of this interesting land—from the palace where the Pharaohs sat in council or entertained the distinguished persons of their courts, we turned to visit the silent caverns in the mountains where the ashes of the kings of Egypt slept for so many ages—to the subterranean homes where they reposed, alike sheltered from the hand of war, and from the elements which resolve every composition into its primeval substance, without leaving a trace of even the form in

which the spirit of man hath acted its part in this short stage of its existence.

In order to reach the tombs, after leaving the plains of Thebes, we were conducted through a winding yet broad defile between the mountains which form the barrier, separating the narrow valley of Egypt from the impenetrable desert, which remains the same to-day as when the posterity of Ham first passed beyond the natural boundaries between the African and Asiatic quarters of the globe. The mountains, through the defiles in which we passed on our way to the tombs, are of sandstone, and they in some places exhibit the action of the air upon even their most solid structure, and sometimes there are seen fallen and scattered fragments, which indicate the effects of the tempest and the unstable foundations upon which they rest. An hour's ride through the broad defiles, always ascending, brought us to the repositories of which we were in search, which are lofty and deep, and bear evidence of the respect felt by the Egyptians for the remains of their departed chiefs, no traces of which are however now to be found.

After leaving these tombs we continued to prosecute our examination of the ruins of the temples still found in Egypt. The next among the more important of those which engaged our interest was the temple of the Deity Esneh (Latopolis) upon the Libyan side of the Nile, and almost thirty miles above the ancient capital. The remains of this temple are now in the midst of an Arab village very near the river. They were the first we saw upon which any pains had been bestowed for their preservation by the rulers of the barbarian race that now govern in the valley of Egypt. The interior of this temple had long ago been completely excavated by Mahomet Ali, and there was a gate at the end of a narrow passage between the temple

and some modern hovels which stand immediately in front of it. The work performed would have been worthy of a more civilised people; and as the ground around is nearly level with the heads of the columns that formed the façade and entrance, the excavation must have been attended with great labour and expense.

You descend from the top of the façade by means of some of the rubbish left for the purpose by the excavators; and the now subterranean habitation of the Egyptian god presents itself in a state of preservation equal to any Christian temple erected but yesterday in Europe.

The temple of Edfou is the next of the Egyptian edifices which travellers visit; but I had not the satisfaction of seeing it, for I was at this time perfectly blind from the effects of the ophthalmia before mentioned, with which I had been suffering for some time.

The next objects of interest which I saw with my companion in still ascending the river were the quarries of Hagar Sibrili, upon the eastern bank. They consist of corridors and squares in the bosom of a mountain of sandstone rock, and derive their chief interest from the grottoes on the west side, and the impression these give of the immensity of the labour that has been employed in their excavation.

We next visited the remains of the temple of Ombus, which is better situated for exterior effect than any other edifice we saw upon the banks of the Nile, and commands extensive views over the river, which is here very broad and free from islands, and over the opposite wide and fertile plains. But this temple could not be entered, on account of the accumulation of sand and rubbish around it.

In just twenty-five days of sailing and towing from the time we left Cairo we arrived at Assuan, the last village

in Egypt towards the south. It is placed upon the site of the ancient Syène, and consists of a miserable group of hovels standing below a bold eminence still covered with the ruins of the crude brick habitations of the middle age of Egyptian history. The heights here command a fine view over the country, in some parts rich in all the natural productions which flourish in the vicinity of the ancient capital of Upper Egypt, with the contrast of plains, once productive, now abandoned and desolate, while the beautiful Isle of Elephantine, or the island of flowers, which marks the utmost bounds of the Roman Empire, is now half overgrown with the sycamore, the acacia and the thebaine, as if it were armed by nature against the visible effects of the tyranny and superstition which has almost reduced this productive country to a wilderness, and buried its ancient inhabitants, so justly entitled to our remembrance, under the ruins of the noble monuments, even now seen with so much interest. Here the bold Roman soldier long defended the barrier between civilisation and barbarism from the defiling effects of superstition and tyranny, which, after the decline of that empire, entered into this as well as other countries, and reduced the ancient world on all sides to incongruous territories of ignorance and barbarism.

The Nile here runs with great rapidity, and its force is visible immediately below the cataract which forms the natural boundary between Egypt, and Nubia or Eduopia.

From the heights of Assuan we descended to cross to the island, which was so attractive from a distance, and it did not appear to us the less so as we walked through its natural groves, its thickets, and its half cultivated fields, and over the mounds and wastes that mark the site of its ancient monuments and its town. The remains of the more re-

markable monuments of Elephantine are found among the overthrown hewn stones which peep above the ground or lie scattered amidst heaps of rubbish, among which are seen the remains of statues of ancient Egyptian, Roman, and Arab construction. But we found only one statue still standing, and this was evidently of a ruder age than the rest.

Having done with our inspection of these remains of antiquity, we walked round the isle, on the opposite side of which we found a small village inhabited by the peasantry employed in the cultivation of such fruits as the fine soil is made to yield. But the people here appeared barbarous indeed. The women fled to their hovels at our approach, while one or two men whom we met passed us with an air of positive contempt; and after passing through a thicket upon the Libyan side, we came upon the edge of a bank, beneath which by the water-side we saw about a dozen men, women, and children, of the same temper, occupied together in forming a receptacle for water to irrigate the land.

The inhabitants of the valley of Egypt, generally, it has been said, the traveller will find darker and darker as he approaches the southern boundary of the country, until the mixture of the Nubian and Egyptian races on the borders of these distinct countries exhibits a colour nearly half as dark as that of the negro, yet without a vestige of the features of that race. We saw no faces of the fair sex in this vicinity save those of some dancing girls; and the men of all ages were naked, save the clout at the waist, and the women wore the same, with the veil only in addition. Among the children who followed us shouting, there was in one instance a girl, grown and formed as a European, of sixteen or seventeen years of age, without a rag save the clout made by twisted cords of perhaps eight

inches or hardly that in breadth. We desired to shake hands with her, but, laughing, she fled, yet turned with the rabble children to follow us as we proceeded. She was in form and features the handsomest of the sex we had seen; and, for why we knew not, the only instance, save with the dancing girls, that we had observed without the usual reserve of the Egyptian women.

The next day we again disembarked at Assuan, procured donkeys, and set off for the purpose of visiting the Island of Philœ, about an hour's ride within the Nubian frontier, and the vicinity of which could not be reached by our craft without passing the rapids, for which she was not well constructed.

Our way was across a sandy desert strewed with irregular and enormous red granite rocks. We did not proceed by a direct course, but turning sometimes from, and at other times towards, the river, we passed through defiles as well as over hills of rock, in order to obtain a close view of the cataract which forms the natural boundary between Egypt and Nubia; but while the Nile is high, there is nothing deserving to be called a rapid of the second order. The current was running down with great rapidity, yet the whirlpools could only be dangerous to ill-constructed, crank Nubian boats in the hands of unskilful pilots. The rapid, however, is more dangerous at the season that the Nile is low, when some of the better of the Egyptian boats sometimes strike upon rocks and upset, and cause loss of property and lives.

As we sat upon the brow of a rock contemplating the scene before us, four or five Nubian boys jumped into the water, and strove to amuse us with their aquatic expertness.

From the vicinity of the cataract we again threaded the winding passage between the rocks, till we came upon

the more open desert, and thence to the bank of the stream opposite the Isle of Philœ, which we were about to visit. Here we found a boat, in which we embarked, when two Nubians rowed us with oars of different forms, sizes, and lengths, and unlike anything we had seen before; thus we took an hour to make a passage that a canoe or European boat would have made in about fifteen minutes.

The Isle of Philœ is a romantic spot. Though uncultivated, it is productive of the acacia, the thebaine, the palm, and other shrubs and trees which are natural in the climate. It has abounded in temples, but according to the learned traveller Champollion, all here now are of modern construction, save the temple of Hathor. At the top of this temple, upon the wall of a gallery, we for the first time made our private marks upon the rock, for it was here we had determined should be the limit of our voyage up the Nile, and our marks being upon a rude surface defaced nothing.

After this we descended the river against the wind; but, favoured by the current and with the use of the oars, we reached Cairo in a much shorter space of time than we had anticipated.

or particular judgment chamber. To this latter the magistrate led the way, and we followed, surrounded by a host of janizaries and inferior officials of the court.

When arrived here the under-officials kept apart, and the magistrate with two of his special assistants, the interpreter and myself, proceeded towards a divan which was placed beneath a window at one end of the room.

The magistrate now seated himself upon his heels on this divan, at the same time desiring that I would occupy the opposite end of it, upon which I immediately reclined, for the seats of the divan, being within eight or ten inches from the ground and very deep, are difficult to sit upon in quite European fashion. His Excellence now ordered the *tchebook* and coffee, which are only offered by the magistrates to those who are esteemed their equals, and which immediately came. He next placed his hand upon his breast, and addressing me through the dragoman, he declared that my unexpected appearance had filled his heart with excess of joy, and that he trusted that I should not leave his roof before he had rendered me some especial service. Upon this I became apprehensive that he had mistaken the object of my visit, and perhaps taken me for a British emissary or new ambassador come to make myself known to his Excellence. But upon being informed by the interpreter, who had already spoken a few words concerning the object of my visit, that the chief already knew my wishes, I desired that he might be informed that I felt greatly the honour of being seated in the presence of a magistrate equally known and esteemed, by the Egyptians and by strangers, for his wisdom and justice. But although this was the impression which I had received from what I heard at a coffee-house, I quickly began to consider whether I might not be saying

too much, but before I had time to think further, my dragoman informed me that the opinion I had expressed was precisely that which the judge was well known to deserve; and certainly to have been slow to say so much would have been to ill-repay the compliments which he had paid myself. My return, therefore, for what he had said, which was dictated by immediate impulse, should be a proof that praise so given may be merited; and as long as I remember the wise precept of Don Quixote, that 'Hell is full of the ungrateful,' I will not be afraid of uttering my thoughts before I have coldly reasoned against nature.

But the *tchebooks* came, and one was presented to the chief magistrate and one to myself, and with the puffing our real business commenced.

I suggested to the interpreter, that it might perhaps be better that the culprit of whom I had to complain should be present; but, being informed that this was unnecessary, I made my case known; and as soon as the magistrate was in possession of the heads of my complaint he at once despatched a janizary, accompanied by a soldier, in search of the defendant, and as a full hour passed away before they returned, we spent the time in conversation, and the heads of our discourse I propose to transcribe with as much accuracy as may lie in my power.

Puffing and drinking smoke among the Egyptians is commonly for a time a mute operation. The smoker, after the first few puffs, casts his eyes upon the ground, and does not seem to feel any exhilarating influence from the fumes of the fondly courted herb, until the agency of a second cause brings forth its exciting effects.

When the chief magistrate had bid the dragoman stand apart from the rest of the attendants, who placed

themselves at some distance. he reclined against a pillow of the divan. and puffed in silence, and I followed his example. scarcely comprehending what was to follow. But while I was surveying the phalanx of janizaries, who stood all well accoutred with pistols and side arms, which advantageously contrasted with the stout cane of their chief, a picture hanging against the wall struck my attention. It was a rude coloured print, set in a ruder frame of about three feet in length and two feet and a half in breadth. and exhibited the idol of the French of a day now passed. I half rose to read the subscription, which I found to be that of the well-known painting in the Parisian collection of which it was a copy, 'De quel régiment est-ce que vous êtes le caporal?' and the movement which I made caused a break in the silence. The countenance of the magistrate, which before expressed nothing, was now lighted up with apparent curiosity, and he asked me, by means of the interpreter, what were my thoughts of the soldier who was the subject of the painting, to which I replied very shortly,

'Not precisely those of a Frenchman.'

'But you allow him to have been a great hero?'

'He was too fond of fighting without sufficient cause.'

At this reply the chief magistrate's eyelids rose as high as might express a Turk's surprise; but while he moved his lips only to puff a little more voraciously than before, the interpreter explained to me that these greater draughts and emissions of the agreeable fumes were the preparative of a concerted reply—that the magistrate had been a soldier, and had seen a great deal of fighting under Ibrahim Pasha in the Viceroy's armies in Syria, and had been wounded in the right arm, which accounted for the use

which, as we had just witnessed, he was accustomed to make of his left.

The chief now placed his *tchebook* across his right arm, and when I expected a concerted attack, he only observed, that Napoleon had at least subdued the greater part of Europe.

'Nothing is more true,' I replied. 'Napoleon was a great soldier, but he used his victories to destroy. He annihilated nations and trampled upon all that was held sacred by the sanction of time and reason, till he believed the goddess whom he worshipped, and to whom we ascribe power over the fortuitous affairs of men, completely subdued to his will, and he marched on in blood until his fickle patron forsook him, and the long-victorious general was vanquished on many memorable plains, where he made his later efforts against liberty and truth. Yet the country of the greatest of Napoleon's enemies was not even invaded, and it remains doubtful whether the world united could have tarnished the escutcheon of the monarch of that free people. Strength against aggression consists at all times in union, and the more free the subjects of our sovereign the more assured will be the union of the British people. Nevertheless, for the victories of Napoleon a Frenchman may be justly proud.'

The magistrate, who seemed to have given his attention to these observations as they were interpreted, now demanded whether he understood me from the beginning to say that Napoleon was not a great hero, to which I replied at more length than need be repeated here, using such arguments as I thought most fit to impress him with at least my own sentiments concerning heroism; and I trust I did not misrepresent the feelings of my countrymen in general, in drawing an impassable line between the merits

of a general whose skill and courage are eminent in the destruction of his species, the subversion of social order, and the annihilation of nations—and the merits of the soldier who should be the right arm of the weak, and the leader of armies which combat for the freedom of their country or their allies. 'And what,' I added in conclusion, 'should be thought of generals of this latter class, whose troops have vanquished the mere soldiers of fortune, and dispersed or destroyed their lawless hordes, who, did they see with the eyes of their children's children, would be ashamed when they looked back upon the deeds in which they gloried until the hour of their overthrow?

To these observations the Turk listened attentively; then, recurring to what seemed to have most struck him, he replied in such a manner as I did not expect from a Turkish soldier.

'No war,' said he, 'can be just on both sides.'

Upon this I attempted to show that our wars, at least, had usually been just, adding, that to that principle we thought we were indebted for their success.

But here the chief magistrate resumed his *tchebook*, and as I thought proper to follow his example, there seemed to be a conclusion to the discourse. It was not so, however, and it was again renewed; and when I thought I tolerably well understood the character of the Turk's opinions generally, I made a few observations upon what I believed to be the condition of Egypt in relation to the Christian powers, in the hopes of drawing the magistrate into a different subject of discourse; but the idol of the French soldiers was still uppermost in his thoughts, and he now said,

'But for the cold of Russia and the navy of England, Napoleon would have fully conquered all Europe.'

To which I replied, that we were here perfectly in accord.

'But suppose,' said the chief magistrate, 'he had absolutely conquered Russia in the campaign in which he was defeated by the cold, what would have been his next move?'

'Having thus,' said I, 'overcome one of the two grand obstacles to universal dominion, he would without a doubt have made further attempts to overthrow the fleet of the enemy upon whose soil he could not tread before he had vanquished many heroes. But in order to this end he would probably have joined all the navies of Europe against our hitherto victorious British fleets. Nay, but had he even landed on our isle we were even there prepared, and the hitherto fortunate soldier's career might have been stopped, and he might have died in the same prison which received him at a later period.'

'I am well aware of your naval power,' said the Turk. 'I have heard Frenchmen acknowledge it. But do you think that your fleets could have successfully opposed the marine of all Europe united, including even that of the Ottoman Empire? for this might have been the condition upon which we could have retained our national independence. That hero, or soldier,' he said, half correcting himself with a smile, 'had aspirations above those of common mortals. One God in Paradise, one on earth!' Then looking at me he added, 'Were not those the French soldier's words?'

'In England,' said I, 'we do not regard the boasts of a soldier.'

'It was at least,' continued he, 'the expression of his acts, and deeds express designs in stronger emphasis than words. All Christians and Mussulmans alike were

within the circle of his intended conquests, and the submission of the Porte alone put a stop to his march to Constantinople. But I should add,' he continued, 'that I am as well pleased as any Englishman can be, that he did not effect his ends; for if one man should ever rule the whole Christian world, there should ever be another reigning over all the Moslems.'

I did not here directly reply, but I inquired of the interpreter whether he believed he had reported very correctly all the observations of the Egyptian magistrate, but more especially that portion of them in which he mentioned the name of the Deity in unison with that of the soldier who had been the subject of our conversation, and from his reply I believe what I have reported to be as exactly as can be the words of the chief magistrate of the capital of Egypt.

He continued, 'But as to the difficulties you announce concerning the conquest of England, you must remember that in war there is such a thing as starving out the enemy, and is it not the fact that the food of the English is in a great part that which other nations produce?'

I was sorry to agree with the Turk that we might certainly for a time, were we completely blockaded, find some difficulty in feeding our population. But I added, that our legislature never foresaw a war in which our country alone should be attacked by all the world; nor, even thus, would they fear that the world united could entirely cut off our intercourse with our colonies and possessions beyond sea, in climates where nature is more abundant than in Britain, and where the proportion of population, either idle, or employed in such occupations as do not furnish the increase of the earth, is so much smaller than in our island, that they could tolerably

supply the mother land in every crisis whatever. But let us hope that true knowledge may increase, and be the means eventually of uniting in sentiment all the inhabitants of the earth, and of spreading every kind of knowledge, but especially that tending to establish true freedom, in which the sovereigns, as may be seen by the happy relations of the sovereign of England, have as great an interest as their subjects.

I have thus far reported a conversation which lasted through two *tchebooks* and a part of a third, and I have translated as literally as possible the words of the Egyptian soldier. But the baptized Arab now arrived under the escort of a janizary and a soldier, and being told to stand forward, he obeyed the stern command. I now observed the fully open and penetrating eye of the magistrate steadfastly fixed upon the prisoner, who, trembling from the combined effects of inebriety and terror, cast his eyes upon the feet of the judge, whose face he might not dare to look upon. I confess feeling some 'compunctious visitings' lest the punishment should be out of proportion to the offence; and while the magistrate continued smoking, I remembered that it was in my own country that the criminal had fallen into his present condition, and I felt almost changed already from the accuser to the defender.

After one or two more puffs of the *tchebook*, the magistrate drew the amber from his lips with as tardy an action as a bridegroom might withdraw himself from embracing his bride. A Nubian slave then stepped forward, and after giving the salaam, removed the pipe from his hands. I then followed the example of the judge, and a second slave attendant with the same ceremony took mine into his keeping.

The magistrate now cast his eyes upon the janizary who stood upon the right hand a few paces from the prisoner, and the janizary, seeming to understand his meaning as well as if he had been asked a direct question, said in reply,

'I bring the prisoner from the citadel, where he has been since yesterday in close confinement.'

There needed no inquiry for what fault, for the marks of inebriety showed plainly the cause of his castigation.

Then said the magistrate, addressing the prisoner in a tone which became the dignity of his office, 'What is your name?'

'Ab el Hassan,' said the prisoner.

Upon this the magistrate looked at me inquiringly, and demanded of the interpreter whether I understood the signification of the words that composed this name; and when I asked whether they did not mean, as I believed they did, 'The Father of Beauty,' the muscles of the magistrate's face contracted, and, as plainly as it might be proper for a Turk, confirmed my impression. Then, after a short pause, he requested I would prefer my complaint.

And now, through the same means that I had before employed, I stated all I had to say against the offender, which, as before mentioned, consisted in the charges, first, of drunkenness, so abhorrent in the eyes of a people forbidden by their prophet even to taste wine, and which is made the more easy to obey by the abundance of a better beverage promised them in Paradise, with all the good, without the intoxicating effects, of wine on earth; and again, I accused him of breach of orders and negligence in general; and finally of quitting my service with premeditated and fraudulent design.

It was not, indeed, until I had experienced the culprit's attempt to defraud me, that I had determined to bring him before the chief in whose presence he now stood. At his request, accompanied by very artful attentions, I had paid him a month's wages in advance at the very time he was making arrangements to quit me. Supposing, no doubt, that I should suffer with the least patience the inconvenience of being alone, he had brought and left in his place an Arab of some pretensions; and as soon as this man had entered, the culprit walked out of the house, and I saw him no more, until his entrance into the chamber where he now stood. But instead of neglecting any further inquiry, I thought it doubly incumbent upon me to pursue him to the issue, and therefore proceeded in the manner the most proper to bring him to this court.

When I had made my brief statement of my complaints against Ab el Hassan, the trembling criminal began his defence by the use of the common weapon of rogues, a lie, but so unvarnished and so unlike the truth, that it was at once apparent to the astute understanding of the judge, who immediately indicated the terrible consequences that he had determined should attend any prevarication, or a second lie; and his warning had so good an effect, that the 'Father of Beauty' now made a direct confession of his guilt, and this led to the business details concerning security for the return of the money that had been given him, which he immediately produced; and after some words in his favour from myself, he was released, without the infliction of any further pains in addition to those he had already suffered from imprisonment.

When Ab el Hassan had left the hall, the chief magistrate turned towards myself and observed, that the

fellow was thoroughly bad; and that if I had not desired it otherwise, he would certainly have received the punishment he merited. He then emphatically added,

'I greatly respect European Christians.'

I understood his meaning—that he did not respect converted Arabs; and I replied, 'Your charity must be great, for you see but few fair specimens of the European people among those who dwell in Egypt.'

'I have seen Christians enough,' said he, 'to know that, if there be faults among you, there are also virtues; but the Arabs that have forsaken Islamism seem to have learned all the vices of the Christians, and to have troubled themselves but little about their virtues.'

'If this be true,' I replied, as I rose from the divan, 'the consequences are the worse, that the European refugees in Egypt, with whom the supposed converts are thrown, bear the name of Christians, without the least pretensions to be of the Christian faith. The prophet of your nation, as you well know from the Koran, venerated the Messiah; there is therefore more Christianity in your Scriptures—your religion—than in any Scriptures or any religion these Europeans acknowledge.'

'I have heard,' then said the magistrate, 'the same opinion from several of your countrymen concerning the Europeans we have residing in Egypt.'

'I speak, however,' I replied, 'of some of those only whom you call Franks, and among whom such few of my countrymen as reside here do not allow themselves to be classed. The Frank residents are commonly political, but sometimes criminal, refugees from several of the European countries, but the name ought not at any time to apply to the respectable French or English.'

The latter part of this conversation took place while we

were standing, at the moment I was about to depart, and I took leave of the worthy magistrate, in expressing the pleasure our discussion had given me, which he declared could not be greater than that which he had received. But I fear that I rather awkwardly, though I am sure very sincerely, replied to the invocation the Turk still added, which was to implore the blessing of heaven upon all my future undertakings. But after I had, as well as in my power, expressed my wish that he would receive the favour of heaven and of his sovereign, we exchanged the accustomed *salaam*, and I left the chamber.

CHAPTER XXVI.

CAIRO—*continued.*

A Literary Society—The *Tchibouks*—Coffee—Conversation—Concerning a Present sent to the Pasha—An Egyptian's Opinion of the Europeans.

In the report already given of such observations as I have been able to make in Cairo, no notice has been taken of a literary society founded by the European consuls, and of which I have the honour of being a member.

On my arrival from the upper country, I found that our resident members had agreed to hold weekly *conversaziones*, and as I attended the first of these, I will not omit such a notice of the evening as may seem to accord with the pretensions of these sketches, seeing that to societies such as this the world has been indebted for those important discoveries which have already thrown great light, and will throw more, upon the ancient history of one of the most interesting nations of antiquity, a nation, moreover, connected with even the Jewish annals—the land of refuge of Abraham and of Jacob, and of the training of Joseph—the land which was the scene of the greater of the miracles recorded in the Pentateuch—nay, the asylum of Him, when on earth, whom we associate with our common Creator, and through whom we offer our adoration, our prayers, and our thanksgivings.

A few days after my return, I received a formal notice from the honorary secretary of the society, of the day

fixed for the first *conversazione*, and I did not fail to attend. The parties present were chiefly the European consuls and consuls-general, with several Egyptian Beys, and one or two Europeans of the same rank in the civil and military service of the Pasha, in Turkish costume, besides several European travellers.

The meeting was at first dull, and it was difficult to perceive why, until a file of servants, belonging to the members generally, entered, every one with a *tchebook* for his employer; whereupon the countenances of the most gloomy became gay, and their tongues were soon excited to commence the more appointed business of the hour.

The *tchebooks* were carried by domestics with the formality of drill, and varied in costly appendages from the large amber-mouthed, silk-covered, tasselled-stick and choice bowl from some five-and-twenty pounds and more in value, to my own simple ebony, which will not I fear be imitated, of the value of little more than an English sovereign.

Thus armed, the well-dressed and graceful Arab domestics entered the chief room of our meeting, without scarce the variation of a degree in the position in which every one carried the *tchebook* of his employer, in his right hand, in about the direction in which we point the quill in writing, the bowl of the *tchebook* sweeping about an inch from the ground, while the mouth-piece of amber at the other extremity passed over the right arm.

The presentation, indeed, of this gaudy instrument of pastime is one of the necessary studies of an Arab servant, and he that does this important service awkwardly can with difficulty redeem so great a want in his expected accomplishments. As he approaches the divan upon which the gentleman to whom he is to present the *tchebook* sits, he

makes a sweep with the choice instrument round the half circle, which brings the amber towards the person to whom it is to be presented. He next stoops to put the *tchebook* into the right hand of the expecting smoker; and then rising, places his own right hand upon his bosom and retires.

The company generally have each his own *tchebook*, which it is the rule his servant should bring, but if any of the guests, as is sometimes the case, are without their *tchebook*, they have those of other members constantly passed to them, when all puff and puff for a time very satisfactorily.

I do not know whether the opinion be just or not, but it has appeared to me, that this instrument of luxury is like the glass, either full of ideas and a great incentive to conversation, or more soporific and destructive of the flow of intellectual discourse than opium; but if experiment and observation be in this as in other cases the best tests of truth, a party of smokers should offer an opportunity to the meanest comprehension, to make such just observations as to throw a ray or two of useful light upon what should, by no means, be an indifferent matter to all men, both of the civilised and demi-civilised world. Leaving, however, this question open for the acute observation of more philosophical judgments, it will better become the pretensions of these sketches merely to notice, that livelier spirits seemed to animate every member of our mixed company very soon after the puffing commenced.

Coffee was served with the *tchebooks*, and when that was disposed of, some of the party walked two and two, and some formed little groups sitting or standing, while others played cards in the library adjoining. A French gentleman and myself walked round the library, which

was well enough furnished with books. On one side, the shelves bent under a pile of Arabic and a few Turkish volumes, all of the golden age of the Moslems, and on the other were many of the choice works of the European historians, from the 'Father of History' down to the latest publications in the greater European kingdoms.

After promenading here for a short time, my companion and myself returned to the divan apartment, which was soon so filled with exhalations from the coveted herb that the gay dresses of the Egyptians and the white faces of Europeans were almost all that could be distinguished.

We were now offered punch in addition to the *tchebook*, and I presently found myself reclining upon a divan by the side of an Egyptian Bey, whom I thought might be able to solve a question I had heard discussed several times since my return from Upper Egypt; and this was, whether the Pasha had or had not received favourably a present sent him by the English merchants interested in the safety of travellers and mails passing the desert on their way to our dependencies in India.

I inquired of him, without any preamble, whether he had heard anything concerning it.

'A very little,' he said, 'but perhaps nobody will hear more. It is not a matter for conversation among any persons about, or dependent on, his Highness. What little I have heard has been from your countrymen. They do not think the reception entirely satisfactory. Europeans, especially the English, act always too precipitately. Your merchants should have taken care to learn before sending the present what might be most acceptable, or at least what might not be objectionable. The Pasha's religious feelings should be especially respected. Englishmen who are accustomed to think and act freely ought to

be the last to disregard the feelings of others; and this present was probably almost understood as an act of contempt for the religious opinions of the Viceroy, and these may be very strong. We can only indeed judge from what is apparent, which is in favour of the Pasha's sincere belief in the revelation we possess.'

'And what was there in the present offered,' said I, 'that might give offence?'

'There was that,' said the Bey, 'which is abhorrent to all Mussulmans, a violation indeed of the laws of the Koran, and also even of the first code which you yourselves believe was given by the Creator to man—a statue, the graven image of his Majesty himself.'

But here the Bey, being much pressed to play a game of chess in the library with a European stranger, took leave of me, and his place was supplied by another Egyptian who was sitting on the opposite side of the same divan with myself, and who turned about immediately, and, as if he would not allow a breach in the discourse, at once said,

'The Bey with whom you have been conversing was right. There always appears to us to be something in the address of an Englishman which sets at defiance all confidential intercourse, and which we cannot reconcile with the character of your government, known everywhere as the instructors of the ignorant and the protectors of the oppressed.'

The Egyptian here stopped speaking, and I thought it better to expect more, than to make a hasty reply; but as he exceeded the number of puffs of the *tchebook* which I had remarked made the accustomed length of an Egyptian's repose in discourse, I observed, that I should much like to hear his further opinions, which I felt sure would be those of his countrymen in general concerning the

English. Then after two or three inordinate puffs he continued.

'I am not able to say much on this subject,' he replied, 'for what I have heard has been generally from Europeans, and I do not place much reliance upon what one European says of another of a different nation. I have heard a Frenchman ascribe the gloomy disposition you appear to possess, to the fogs and vapours of your climate, and I have heard a German apologise for your discourteous address, by declaring that he never knew an Englishman thoroughly, without having an opposite opinion of him to that which he had formed upon his first acquaintance. The gloom, therefore,' he added, 'ascribed to Englishmen can be nothing more than reserve arising from the greater distinction of rank in society in their country than in the continental countries generally.'

their camels, with curtains nearly all round, and they were of course well veiled.

We halted again a full hour before dusk, when our camels were all turned loose to obtain their food in the desert. This chiefly consists of the cactus plant, though they eat other herbs when they are to be found, but this is rarely the case in the desert. Soon after the sun had set, we observed that the stranger in the heavens which had surprised us on the first night of our journey had a little diminished in brightness.

On the morning of the 10th of the month we left our encampment at eight o'clock, and very soon after setting off, passed the mid-station of our journey as far as Suez. In the middle of this day myriads of locusts passed over us, and they flew so low that some of them struck against ourselves or our camels and fell, and had our eyes been closed they would have given us more the impression of a shower of hail than of a mass of living creatures.

The comet had to-night very sensibly diminished in brightness.

The next day we were a little delayed in our departure by the difficulty of collecting the camels, some of which had strayed to a great distance, and the land being much undulating, they were with great difficulty found. These eccentric beasts are generally enticed to return to the camp in the morning by the Arabs having a feast of beans prepared to offer them, before the commencement of the day's journey; but on this occasion our camels seemed to have found during the passed night too good a supply of the herb of the desert, the cactus, to be induced to return.

We had more of hill and dale to-day than before, and we could perceive higher lands upon our right hand.

On the following day, at a late hour, we encamped a

few hundred yards north-west of Suez, with the Red Sea before us, upon the right bank of which towards the south appeared some remarkable hills.

The appearance in the sky was now but faint, which was partly caused by the increase of the light from the moon which was shining.

On the morning after our arrival at Suez we bathed in the Red Sea at an early hour, and afterwards walked round the little town, then returned to the camp and wrote our letters to Cairo, which we gave in charge of her Majesty's consul here.

The next day we engaged a boat and descended the gulf to a part where it is generally supposed that the Israelites crossed when pursued by Pharaoh and his Egyptian hosts. We at least observed that this was the narrowest part of the gulf below Suez, without being north of the high lands called *Jebel Attaka*; if they had reached these they would then have been able to pass round the gulf, and have left no occasion for the wonderful miracle that must have been performed to admit of their passage between walls of water on both sides, which, if we may judge from the depth of the sea at this day, must have been of the height of from 150 ft. to 200 ft., for the distance of nine or ten miles.

On the 14th of the month we broke up the encampment at a late hour in the morning, and first proceeded a little northward to make the round of the gulf.

We then descended by its left bank, until we came to the place where the Israelites must have landed if they crossed the sea from the point we had the day before visited. We here counted eight springs, all of which are of brackish water, and they are called Moses' springs. We met, also, with other springs at the higher parts of the hills in the vicinity, all equally unpleasant to the taste.

The French consul stationed at Suez had established something resembling a farm here, which we heard was managed by a Canadian upon the terms called in Canada "the halves": that is, dwelt upon and worked by one who is not the owner, with the profits divided between the occupier and owner.

We set off the next morning at nine o'clock, and after crossing a few miles of rough and hilly ground we entered upon a narrow plain called Wady Suda, in the midst of which we encamped at about half-past three o'clock. The sea was still to be seen, and the high lands on the opposite coast. The first living creature that we saw in this part of the desert ran across our path to-day. It seemed to me to have the form of a lizard, but it was furred, and was the colour of the ground, or light brown, and did not run very fast, nor seem frightened; but we were not prepared to catch or shoot it, before it entered a hole in the ground.

The next day, which was the 16th, while we were preparing to depart, three pilgrims on foot from Mecca made their appearance. They held in their hands empty vessels, which they turned upside down and presented to us with great earnestness, which plainly indicated their want of water, and we gave them, to their great satisfaction, as much as they could drink. We then offered them some biscuits, which they firmly refused, while they thanked us in the most touching manner for the relief they received from the water.

Towards the afternoon we met many other pilgrims on foot at distances of a mile or two apart. The first question they all asked was: 'How far are we from Suez?' Only two of the parties seemed much distressed by fatigue; and one of these, consisting of three men by no means young, seemed hardly able to draw their legs after them.

There passed us also two women on foot and three on camels, two of the latter having children.

The next day we passed through ravines between hills and mountains all the route, and we halted for a short time to rest our beasts at the Wady Lisbeccee, after which we passed the Wady Besit, where there is a sort of well, at the bottom of which was some water of a chalky colour, and brackish. In the evening we observed a thunder-storm at a great distance passing towards the east, and we had a little rain.

On the 18th we crossed a very interesting wady, with the scenery sometimes picturesque and sometimes grand. It was about three miles in diameter, and formed a perfect panorama. We here passed a track filled with ants moving backwards and forwards, and upon alighting from our camels we found their line to be nine or ten inches in breadth and about five or six inches in depth, and if it were formed, as it must have been, by the tramp of these industrious insects, it could not have been trodden for less time than some thousands of years. Our curiosity indeed was so much excited by what we saw, that we wished to trace the path of these remarkable creatures. But it was not clear to us in which direction to turn, for they appeared to meet one another upon the track, which they fully covered. We traced them, however, in the direction which seemed to be the least out of our way, for a mile or two without finding any change in either the form or dimensions of the track or the number, as it appeared, of the travellers. But by this time, as the ground was undulating, we were obliged to give up our pursuit lest we should lose sight of, and not again discover, our caravan.

After this we passed a series of ravines, where we observed some hieroglyphics inscribed. The following is

crossed a plain with more broom growing than we usually found, and the hills on our left hand seemed to be chiefly formed by ridges of black granite.

We next passed with great difficulty through a deep ravine amidst overhanging mountains. At length we entered upon the plain or wady supposed to be that upon which the Israelites encamped for a time after passing the sea. We were here in full view of the mountain of Sinai, and we arrived at the Convent of St. Katherine at the foot of Jebel Mûsa a little before sunset.

What a tower for security has the convent in this holy mountain become! No signal was necessary to inform the monks who dwell therein of our arrival. Their eyes are too constantly kept watching from their elevated abode for every passer-by, and ourselves and our train were well known to be their friends. One day the signal of an enemy is given, and another day the approach of Christian friends is proclaimed. Against the entrance of their foes they are well secured, and to receive their friends they have contrived an entrance far safer than gates. Thus, upon coming beneath the walls, we were acknowledged by the descent of a basket from a considerable height, hanging by chains, and adapted to carry two at a time; and, as we severally sat down in this, we were by machinery raised to the height of about eighty feet above the ground, where we were received by the prior and a portion of his aids in the religious services of the convent, while our camels were left in charge of the Arabs who had accompanied us.

On the day after our arrival here, we inspected what was to be seen within the convent. The chapel, which was remarkable, had been lately repaired and newly painted by the French; and in the tombs beneath it we were shown what were said to be St. Katherine's bones,

and two baskets filled with human relics, which were those of the monks who had died in the convent. The rooms which were apart from the chapel were not very remarkable, but that in which I slept had on the shelves, Bibles, New Testaments and Psalters in several tongues, none of which had the appearance of ever having been opened. There were also other books in the library, but in the Greek language only.

We were next lowered down to a garden upon one side of the convent, by the same means that we had been raised; and here we found a walled plantation with the ordinary vegetables, cypress, fig and pomegranate-trees, and we observed that there were here several springs.

There was a very droll character at the convent while we were there, whom I would not omit to mention. The monks informed us that he had been consigned to their care by his relatives, on account of the disordered state of mind which he suffered, which had induced him to chase every woman that he met, in search, he declared, of his mother, whom he had been told had died, but which he did not seem to believe or comprehend. He had bare feet, and was employed in pumping water, and performing other little services during the day, but was confined at night. But while free, he had several little stories to tell, in which he seemed to be encouraged by the monks. One of them gave an account of a visit which he declared he had made to the planet Saturn, in which he said he had seen 20,000,000 inhabitants.

We, however, experienced some little inconvenience from the poor man's unhappy condition, the chief of which was the seizure of a portion of a dinner that had been provided for us and put on the table; for, while we were seated and partaking of soup with a roast fowl before us, which was waiting to be cut up, the fellow entered,

stuck a fork into the bird, and ran off with it; and, I declare, I never saw a countenance so especially droll as that which one of our party exhibited at the robbery. But after a minute, we all rose and gave chase to the robber round a corridor in front of the rooms, and having easily captured him, recovered the principal dish for our dinner.

On the 24th, we descended from the convent at about nine in the morning to ascend Jebel Mûsa, by tradition and common opinion the mountain upon which the law was given. We passed several fountains as we ascended, after which we came to a level expanse, in the middle of which stands a tall cypress-tree enclosed within a low stone wall, and from this we gathered some seeds. Here also is a spring by the side of a rock, and a little ancient chapel, rather elevated, which covers a grotto in which Elias is said to have lived. We next came to a place supposed to be the spot where Moses held up his hand during the battle in which Joshua overcame Amalek. Finally we attained the top of the mountain, where, by the side of a great rock, is pointed out the very spot where it is said the law was given. Near this is a building which is called the chapel of Moses, and a small mosque.

From Jebel Mûsa we directed our steps, without much descending, to the remarkable quarter of the heights called the Horeb. This overlooks the wady which some believe to have been that where the Israelites were encamped during the forty days that Moses remained at the summit of the mountain. On our road we passed the remains of several chapels, and after threading one or two defiles we descended to the Convent of St. Katherine.

On the following day we left the convent on foot, at an early hour, and walked round the Horeb. Here was pointed out to us a large granite rock which seemed to

have fallen from the mountain, and which is supposed to be that from which Moses caused the water to flow. It had several holes in its side, a little resembling human mouths, and there was at least every appearance of a stream of water having been long running from one of these in particular.

We came next to an orchard, and some rather large, neglected gardens. Plum-trees were here in full blossom, and there were also poplars and cypresses. Among these there was a well of water, and several springs which our guide informed us, and we did not demand his authority, were not in existence in the time of Moses. There was also here an uninhabited convent, which was closed.

We next ascended Mount St. Katherine, upon which the body of St. Katherine is said to have been left by the angels. We met with several springs on our way up, and on the summit we found a small chapel. From this elevation we had a gratifying view of Mount Sinai, of the country far beyond towards the north, of the granite wilderness around, of the broad Red Sea towards the south, the Gulf of Suez towards the west, and the Gulf of Akabah towards the east. We could see the mountains also on the opposite side of the two gulfs, and over lands, where the view was not interrupted by mountains, to an immense distance, especially towards the north-east.

On Sunday the 26th, which was the last day of our stay at the convent, the monks, before we retired to our sleeping apartments, handed us each a silver ring, such as is usually given or sold to pilgrims, and for which they charged us each nine piastres.

Some time after passing these fellows, we halted for the repose we usually took during our day's march, and it happened, that when all but one of our party and his attendants had remounted and were some paces on our way, we had to turn back to know the cause of an uproar that seemed to have occurred among those remaining, when we found Mr. Wood laying his stick about the shoulders of some of the fellows who had neglected their duty in making the preparations for departure; but a fair cudgelling seemed to bring the parties to their senses, and we were all presently able to continue our journey.

Before pitching our tents this evening we passed over an extensive plain, and the night which followed was colder than usual.

The next day being Sunday, we had some intention of making twenty-four hours' repose, but a little reflection concerning the country we were in induced us to continue our journey, and in the evening we pitched our tents at the usual hour at which we stopped, and made arrangements for keeping the camels as near to us as possible, lest any of them should be stolen during the night. In spite of this, however—for it was not possible to keep them very near or even together, on account of the scarcity of the cactus, upon which they still chiefly fed—we found in the morning that several of them had been exchanged for inferior beasts. That camels were left for those taken, was, however, a tolerable sign that the rogues who had made the exchange were not strong enough to risk leaving us in a condition to be obliged to pursue them for want of beasts enough to carry us to Jerusalem, which would have been attended with much more inconvenience to us than the exchange; and as to our guide and the drivers, they were too familiar with similar

treatment from the Bedouins of this district to make much fuss about the matter; so that, after congratulating ourselves that it was no worse, we continued our journey.

In the afternoon we encamped in Wady Shurif. The night which followed was cold, and the comet was still faintly visible.

On the 5th of the month we left Wady Shurif rather early, with the thermometer at 43° Fahrenheit, with wind, which we felt the more on account of the two or three first days after we left Sinai having been extremely warm. We now found much more vegetation than we had seen before, and passed some ploughed land and a field of growing barley, without seeing any inhabitants. As we were all fatigued, we encamped here without any fear of our camels feasting on the barley, as these eccentric beasts prefer the coarsest herbs before the most precious vegetable food which is cultivated. There were live quails and pigeons here, which were the first birds we had seen since leaving Egypt.

The next morning we shot a brace of quails, but which our consciences hardly excused, for we found ourselves among birds which chirped so delightfully while we were at breakfast, that it seemed a shame to kill them; and when we resumed our journey we felt as men feel who, after a tedious voyage, step upon some agreeable shore, or as relieved prisoners of war, after long confinement, may feel on their first tour among the busy tribes of men in their own land. The awful silence of the desert was broken. The cheerful notes of winged tribes greeted our approach to the dwellings of men, and to the land so long sought by him who brought the children of Israel out of bondage, and whose steps before his first approach to cultivated land we had traced from Egypt and Mount Sinai.

The next day, an hour after we commenced our journey, we came to many ruins of walls, some of which were at a considerable elevation. In another hour we passed other remarkable ruins, and towards night we again crossed a desolate tract of country.

On the 5th of the month we examined some ruins which seemed to cover about 200 acres of land, and amongst these were several wells. The tracts of fertile soil after this were large, though still uncultivated; and partridges of a sandy colour were plentiful, all making a noise like that of our barn-door fowls.

We stopped this morning and took our luncheon near some remarkable ruins, where there were several fragments of broken columns, and other remains of temples, in examining which we spent some time.

About two hours before sunset upon the same day we crossed a dry, pebbly water-course, of about a hundred yards in breadth, which forms the proper boundary between the desert, with its wild inhabitants, and Palestine, or the Holy Land. But, as in every country on either side of any line of demarcation, except that which is upon high mountains, the shades of character here blend nicely, or break gradually mile by mile, so that the differences in language and civil institutions are not for some time perceptible. Nevertheless, we might now say that we were in the Holy Land, where I shall notice those everlasting monuments which were the first objects we passed by, and which recalled the transactions of the people whose history we trace with so much interest—the wells of Beersheba. They were, indeed, the first distinct indications of the land having been once inhabited which we examined in Palestine, the fitting country of the Author of the religion which is now so firmly established throughout the civilised world, as to

give hopes of the final union of all mankind within the same temples of religious worship.

After an hour or two spent in the examination of these wells and the ground around them, which was covered with the remains of stone houses thoroughly scattered, and in watering our camels and partaking of the same refreshing beverage ourselves, we made a march of several hours before encamping, during which we felt the true impression of our entry into the country of the patriarchs—the land of promise.

Upon the ground upon which we had before passed, we had not seen anything growing except the last efforts of nature to preserve vegetation in a land once ploughed and rich in pasture, as must be concluded from the remains of the towns and villages in which its population dwelt; but now we advanced through ravines and over hills, in every direction tinged with a green hue, which became darker and darker as we proceeded; and before mid-day, while we were in the midst of a slightly undulated plain, we were gratified with a scene so much in unison with our thoughts, that we seemed transported back to the days of the patriarchs and their contemporary shepherds.

A numerous tribe of the pastoral Bedouins were in motion with their flocks and their herds. They were divided into parties, which stretched out on the right hand and on the left as far as the eye could reach, no one party seeming to approach within perhaps a mile of the other. Their movement was towards the south, but we were only capable of well distinguishing one party, which consisted of camels and asses driven by men, and laden with the furniture of the camp, besides carrying some women and children; while their flocks of sheep and goats were chiefly conducted by women, and were grazing as they advanced over the ground.

A girl carrying a wand and driving two or three hundred goats, and of course veiled, came near our path. We wished to communicate with her, and she stood for some time motionless, as if wrapped in astonishment at our appearance. We made signs of amity, and ordered one of our servants with one of the camel-drivers to approach her, but she fled from them with the swiftness of a sylph coarsely pursued, which rendered their efforts unavailing; and we were left in doubt whether she was influenced by fear, by a sense of propriety or by religious fanaticism, which teaches the Mussulmans of her age and class especially to avoid the contamination which they suppose to attend any species of intercourse with Christians, and she might easily believe that the principal persons of our party were of the more ancient faith.

As we proceeded we saw two other tribes or detachments of tribes encamped upon the slopes of the hills on either side of us, but we did not approach near enough to either of them to exchange intelligible signs.

The same evening we saw the first considerable trees that we met with, save on Mount Sinai, since leaving Egypt. They spotted the light green of the hills with their deeper hue, which made the way the more agreeable; and before the day closed we arrived before Daccarheer, the border village of Palestine.

This village, as the traveller approaches from the desert from which side it can alone be properly seen, has the appearance of an Egyptian settlement of some importance, and, as we were informed by our guide, is yet more difficult to enter and remain in safety.

It had been our intention to reach Hebron if possible the day that we passed Daccarheer, but we no sooner halted before the town than we found that a quarantine

had lately been established there, which induced us to give up, for the present, seeing that important place in our tour.

A sheykh and about a dozen or fourteen men, which was probably nearly the whole of the male adult population of this place, approached us as we began to discharge our beasts upon a plot of ground under the shelter of some trees within pistol-shot of the village. We felt much interest in meeting them, as the first settled inhabitants of the Holy Land which we saw, but we had soon reason to be not much pleased with our reception. They were fine-looking men, with skins approaching much nearer to white than to the bright deep bronze of the Egyptians, while their dresses were spare, and more like those of the Bedouin Arabs than any other we had seen. The sheykh, however, formed some exception. He was well-dressed, but was darker in feature than the rest, with long curling black locks, and we agreed in thinking him the most savage-looking of all the sheykhs we had met with, and we soon found that his looks were not far from expressing the truth.

We now heard from this famous official that a quarantine had lately been established at the gates of Jerusalem, to prevent the entrance of any foreign cattle, and that it was necessary to change our beasts for those of the country into which we had entered; and as soon as he had given us this information, he begged us to seat ourselves upon the ground and repose; adding, that although he had no camels at present at hand, he had no doubt of being able to put us again upon our journey at an early hour on the following day, which was the first indication we received of there being any doubt of our proceeding as soon as we had for a short time reposed. Thus we immediately informed our guide that it was our intention

CHAPTER XXIX.

ARRIVAL AT JERUSALEM.

Fruitful Country—First View of the Holy City—Gate of Bethlehem—Encamp in the Gardens of the Lazaretto—Removal to our Consul's Garden.

On the morning after we had made the exchange of camels, we raised our tents and loaded our camels for the last time before our entry into the city so long the steady object and main end of our journey. The hills about us, as we now proceeded, were precipitous and stony. In some places the larger stones and masses of rock presented to us decay more remarkable than anything in the geological world that any of us had at any time before seen.

The ground, in some places, was productive of wild oats, and patches of coarse grass; but there was plain evidence of there having been fair cultivation at a remote period, and even of the existence of excess of population, for there were many remains of terraces formed by stony walls, all of which must have been cultivated, though from the greater part of them the soil had now been washed away, or dried up and blown into the valleys, leaving only a portion of the walls to tell the tale of the wants and the industry of the former inhabitants.

After two hours' march among these once productive, but now sterile hills, the view opened before us of the produce of the best efforts of art to the purposes of agriculture that we had seen since we left the fertile banks of the Nile. But how different its application, how different its

effects! There the sacred river leaves to man little more than the scattering of the seed, and gathering the abundance of the earth's returns, while the hardy sons of the mountains of Judæa terrace their hills with great labour, and renew the soil which the rains wash away, or the sun dries up and the winds scatter. The sides of the hills and terraces here, were now undergoing the passage of the plough amidst groves of aged and most luxurious vines; and in all our inquiries concerning the fertility of the soil, we received such answers as to confirm us in what I believe is the general persuasion, that this is the very spot where the spies of the great legislator and leader of the Israelites gathered the grapes, the pomegranates, and the figs which they brought to their paralysed countrymen.*

We marched for two hours through this fruitful country along stony lanes with low stone walls on either hand, after which there again began to appear less vegetation; and what we had believed to be but the gate of the land flowing with milk and honey, now seemed to us to be little more than a wide oasis in the stony wastes of Judæa.

We next left the Hebron road on our right hand, and proceeding northwards along the sides of the sterile hills, we discovered nothing like a country that could ever have yielded to the toils of the agriculturist, until there opened upon us the view of one of the most picturesque scenes in Palestine. The slope of a fertile hill was on the left hand, and the top of the convent and some of the superior buildings of Bethlehem above a ridge on the right, while a village of which we had a nearer view appeared like a fort placed amidst a plantation of olives; and we had not marched for another hour, before one of our dragomans galloped forward, and beholding the holy city,

* See Numbers xiii. 23.

cried out, 'Jerusalem!' upon which we all put our camels to the trot, and we did not stop until the city so long the grand object of our interest was fully in our view.

After stopping our camels, we remained every one occupied with his own reflections, as if we had at this moment attained the whole object of our toils. Even our camel-drivers, not one of whom had ever entered the city, seemed to us at first to partake of our enthusiasm. We presently, however, found their feelings to be merely excited by their terror of quarantine, which we had heard on our journey was now very rigid at Jerusalem, and it was only by threats, and the fear they had of our arms, that any of them could be induced to pass on towards the holy city; and we afterwards found that our servants, to obtain their consent to leave Daccarheer, had assured them that the much-abused regulation did not now prevail at Jerusalem, or that if they should find it otherwise when we were near the city, they would be given their liberty.

The spot of ground upon which we now stood commands not only a view of the holy city surrounded with high and regular walls, but of the wide plain which intervenes, partly cultivated, but for the most part sterile or incult, and the partially fertile hills which overlook the city and its immediate vicinity.

Upon the right hand, looking from this point, the Mount of Olives is a prominent object, apparently more fertile and better cultivated than any other eminence within view, and still sprinkled with the trees from which it takes its name. On the summit stands the Church of the Assumption, built here in the belief that this was the very spot where our Saviour, after his resurrection, appeared for the last time, and from which he ascended into heaven; while, on the left hand, at some distance from

Jerusalem, is seen Mount Ramah, crowned with a mosque which covers the tomb of the prophet Samuel.

We found the road for the remainder of our journey less stony and difficult than that over which we had generally travelled since we left the great desert; and before the sun fell beneath the high lands of Ramah we reached the brink of the valley of Gihon, which separates Mount Zion from the open country on this side of Jerusalem, and, uniting with the valley of Jehoshaphat, divides the whole western bounds of the city from the Mount of Olives, and from the contiguous hills which stretch southward on that side the city.

Here we made another halt, to view the exterior of Jerusalem from this short distance, undisturbed; and setting historical associations apart, we all agreed that we had never seen a more imposing view in any part of the world. The walls of the modern city are of stone, regular, and covered with battlements or breastwork, with towers at equal distances from one another, and beyond the walls are seen the extremity of Mount Zion, which forms the opposite bank of the valley, and is crowned by a mosque covering the tomb of King David.

After advancing a little northward we descended into the valley, and upon crossing a bridge which passes over the dry course of the brook Gihon, we ascended on the opposite side by a path which brought us immediately to the gate of Bethlehem, situated at the south-west boundary of the city.

We were stopped at the gate by the officers of the quarantine, who, as the sun was near setting, politely promised us that the gates should be kept open until the formalities had been accomplished for our reception. These, indeed, were soon effected, and an officer arrived with directions from the authorities to permit

us to enter the gates, to conduct us to the lazaretto, and suffer us to encamp in the gardens thereto attached; and this arrangement was agreeable to us, since our restriction against leaving these gardens was to endure but three days.

We now entered the gate of Bethlehem with our string of camels, which were driven to a place assigned to them, some distance from that occupied by ourselves, and turning to the left hand we passed by heaps of rubbish strewed over the ground, at this time called the gardens of Bethsheba; after marching by a wall which forms a projection without the city, we came to a patch of unenclosed ground, about an acre in extent, in the entry of which stood the lazar-house and its gardens, of which it is necessary to say a few words.

This part of even modern Jerusalem seems to have long gone to decay, and the only dwellings contiguous to the place are a few hovels, the inhabitants of which have added the accumulated filth of their sorry abodes to that which seems to have been gathered from the encampment of soldiers. Thus the whole surface of the ground is strewed with bones, camels' manure, dead dogs, and every foul thing that ever polluted the vicinity of human dwellings. But as to the lazar-house, it was a building with one room about thirty feet by twenty, with a door, but no window. Thus to this palace and pleasure ground of the spirit of pollution were we consigned by the Jerusalem officers of health, and we pitched our tents in the garden. But we had an advocate in the firm and active representative of our government in Jerusalem, who called upon us early the next morning, and no sooner saw our condition than he took such measures as produced an immediate order from the Pasha for our release from

this garden and our consignment to the care of our consul.

The consul was now greatly at a loss to decide where to put us, that we might at least keep up the appearance of being in quarantine. At length, however, he caused us to pitch our tents in a field attached to his house, at some distance from the quarter of the town where we had passed the first night, and far enough from the filthy garden of the lazaretto, which infected the whole atmosphere about its immediate neighbourhood. There we might consider ourselves still in quarantine, and as within our tents until the expiration of three days, as soon after which as possible it was our intention to enter into one of the convents, all of which were, however, at this time quite crowded with pilgrims from Greece and Turkey, on their way to the river Jordan, in which numbers come annually to bathe.

CHAPTER XXX.

JERUSALEM—*continued.*

Different kinds of Visitors at Jerusalem—First Visit to the Church of the Holy Sepulchre—Unaffected Devotions of the Pilgrims—Principal Chapels—Examination of some opinions prevalent.

THE day after we had pitched our tents in the consul's field, which was the ninth of April, the weather was cold, with rain, wind and hail, and my thermometer was at 45° and 48° Fahrenheit. But the following day was much finer, and upon our finding that the order that had been given for strangers to confine themselves to their tents for three days after their arrival was nothing more than for the purpose of exacting fees, and not necessary to regard, we commenced our examination of the objects of interest within the walls of the holy city.

There are two distinct kinds of travellers that visit Jerusalem at this season, and if we regard the two extremes in opinions which prevail among them, we shall find the one deeply imbued with superstitious veneration for every tradition, and ready to put faith in every monkish legend which the fancied necessity of assigning an exact locality to every event has produced, and the other deeming all knowledge as to the express localities of former events unimportant, and not to be regarded. But for the short notice of the holy, or remarkable places in Jerusalem, the more leading of which will alone be here referred to, I would rather take for granted that

the alleged site is also that upon which the events occurred, than enter upon any vain conjectures of my own, or refer to the opinions of others, so long as the reports of the guides only regard the transactions which we know to have taken place either in Jerusalem or its vicinity. Moreover, I must observe, that if I now often speak in the first person singular, this is not intended to indicate that I was alone, within or without the walls of Jerusalem, but that I would not at any time make my own thoughts and impressions appear to be exactly in accord with the opinions of my fellow-travellers, from whom I did not separate, until their further pursuits induced them to renew their travels, which was some time before my objects in the holy city were attained.

After procuring a sufficient guide, we were first drawn by the universal impulse which attracts every pilgrim or tourist that reaches Jerusalem, towards the Church of the Holy Sepulchre. To reach this, we descended through narrow streets with windowless dwellings to the chief business street of the town. But we had scarce entered this, before we turned into a passage which led directly to the court before the church of the holy place.

The front of the church only is open to the court, of which it forms one side, the open space being about thirty yards square.

We found this crowded with petty traffickers in clothes, from a pair of old shoes to a rich *burnouze*, with abundance of wares and provisions, and fruits of many kinds, from dried apricots to fresh pomegranates. It reminded me of the traffickers who defiled the temple in the days of our Saviour.

At the door of the church, which is in a corner of the square, there were several pilgrims kneeling, apparently

deeming themselves unworthy to enter; and, after we had passed the threshold, we observed in the aisle or passage leading to the open space beneath the dome, several men in the same attitude, engaged also in prayer. Turning from this upon the left hand, we passed beneath some of the columns that support the dome, under the centre of which is a little roofed chapel or grotto, in which it is said was placed the very sarcophagus in which the body of the Saviour of mankind was deposited, and remained from the time of his crucifixion to his resurrection. The receptacle of this precious deposit for that space of time consists of two departments, formed of stone, and of which the workmanship is chaste and in unison with that of the church, while its decorations within form a minature representation of the gaudy chapels appropriated to the mysterious celebration of the masses of the Latins, the Greeks, and the Armenians.

We now felt much interest in observing the unaffected devotions of a pious pilgrim, who, from his dress, appeared to be a European. By the sides of the entrance to the sacred receptacle there were benches for the pilgrims to repose, before fully entering, and we observed this devout man rise from his knees and seat himself upon one of these. He wore no shoes, and his knees were as bare as his feet, no doubt from his frequent attitude of devotion since quitting his native land. We seated ourselves on the opposite bench, rather apprehensive that we might disturb the pilgrim, but he did not seem to notice us, and we continued seated without any further fear of interrupting his devotions. He placed his staff, which had doubtless been his constant aid throughout his journey, between his knees, and let his head fall upon his hands, which supported it, and in this position he remained, until we observed the tears which he shed, to drop

profusely upon the marble pavement beneath his feet. After some minutes had elapsed, he wiped his eyes with the long flowing hair, which fell upon his shoulders; and when we regarded the ease of mind which seemed to follow this, we could not doubt that he believed that his prayer had been heard above, and his petition granted; whether it were the prayer for some future blessing, or, what is perhaps more likely, forgiveness of some sin, of which the gloomy image had rested upon his soul.

After this the pious man rose from his seat, and standing erect with his staff in his right hand, he fixed his eyes upon the entrance of the grotto, then with a slow but firm step advanced; a monk now beckoning him to approach the sepulchre, he came forward, and after throwing himself again upon his knees, he placed his hands upon the slab of a sarcophagus that was before him, and bending his head, kissed it again and again.

As we had advanced with the pilgrim, we still remained a short time in the grotto, to witness any further act he might perform, but he retired from this without making any additional demonstration of devotion. Yet some time after this we found him again upon his knees near the entrance of the church. His staff was now upon the ground by his side, and he had thrown back his hair, which had before nearly covered his face, and crossed his arms upon his breast, and I could scarcely believe I saw the same person whom I had taken for an old man, for he did not now appear to be past the middle age. His eyes, that had been before cast down, now look upwards. It was clearly the image of hope, triumphant over despair. It seemed as if a voice from the Intercessor for man—from Him who was nailed for our advantage to the bitter cross—had repeated the words of pardon He once uttered

on earth:—'Thy sins be forgiven thee; go, and sin no more.'

We next visited the principal chapel in the building, which is immediately opposite the grotto. This important part of the edifice has belonged at different times to the Latin Church and to the Greek Church, and given rise to feuds between those bodies even within the building, which has caused the Turkish authorities to guard against the recurrence of these disgraceful contentions by placing fifty soldiers in the body of the church, upon every day devoted to any special occasion of worship. But it may be here said, that it cannot be doubted that the Emperor of Russia, who is at the head of the Greek Church, in his own country at least, and Napoleon, who, as Sovereign of France, ought to be considered the head of the Latin Church, would be glad to abolish these differences and the gross superstitions which prevail among the numerous uninstructed classes of their subjects. This principal chapel is only remarkable on account of its being the largest and best decorated, and is now possessed by the Greek Church.

We next entered the Latin Chapel. The mass was here just over; but a monk who stood on the right between the door and the altar, by some strange manner in which he seemed to be occupied, engaged our curiosity. We approached the spot where he stood; and as he performed his strange offices, the guide informed us that, encased, shut up and wholly excluded from view, was here preserved a holy relic, the virtues of which the monk stood there to obtain, and impart to all who came. There was an aperture in the wall of the church, about the size of a pigeon-hole, with a little door upon hinges, and the priest held a stick of five or six feet in length in his hand, which ever and anon he thrust through this aperture, till

it touched the holy relic within, and then withdrawing it he turned the end, which was armed with a knob, that had received all the virtues of the relic, to those who attended, who touched it with their fingers, which they afterwards pressed to their lips. Some, indeed, we saw seize the stick with both hands, and hold it until it was withdrawn by the monk; and this relic, we were informed, was the stone from Mount Calvary which had been placed by Joseph of Arimathæa before the sepulchre in which had lain the body of the Saviour after his crucifixion.

From this we mounted a stone staircase, which brought us to a gallery where there were two chapels parallel to each other, and divided only by the buttresses which supported the archways, from which you might pass from the one to the other. Upon the same gallery, on a decorated platform formed by a projection of the rock which supports the back of the church, stands a cross, upon which is extended a representation of our Saviour crucified, on one side of which is the figure of the Virgin, and on the other that of Mary Magdalene. These figures are painted, and very badly, upon flat boards cut in the human form; and this very spot, which is scarce a hundred feet from the sepulchre, is shown as the Mount Calvary upon which the crucifixion took place.

After this we descended to see a tomb cut in the rock, below the base of the church, and described as that of Nicodemus.

Notwithstanding what may be said about the incorrectness of the impression concerning the sites of the events of which the holy city was the scene, I would, in this instance, make a few remarks concerning those which it is declared lie within the Church of the Holy Sepulchre, and rather in favour than against the pretensions of the monks, to show within this small compass the very spots

upon which were transacted the most momentous events recorded in the history of the human race; for, upon the authority of the Scriptures themselves, it is probable, or at least possible, that the place of the crucifixion and that of the sepulchre were really within a space no greater than that comprehended between the extremity of the upper chapel, which covers the declared site of the crucifixion, and the grotto which is placed immediately beneath the great dome at the other extremity of the church. But it will be as well to consult the brief accounts which are severally given by the four historians of these most memorable events, not forgetting, at the same time, that this portion of modern Jerusalem does not stand upon ground occupied by any part of the ancient town.

We will take the Evangelists in the order in which we receive their several accounts. The first two of the sacred historians plainly state that Joseph of Arimathæa came to Pilate and begged the body of Jesus, which he wrapped in clean linen cloth, and laid in a sepulchre hewn out of a rock. St. Luke says, that the body was laid by Joseph in a sepulchre that was hewn in stone, wherein was never man laid. So far we have nothing that indicates the distance to which the body of Jesus was carried; but we may now regard the account of St. John, who has been more particular in his relation of the transaction, and here we find that Joseph of Arimathæa, being a disciple of Jesus, secretly, for fear of the Jews, besought Pilate that he might take away the body, and Pilate gave him leave. After then stating that Nicodemus brought of myrrh and aloes about a hundred pounds weight, and that the body of Jesus was wound in linen clothes with spices, as the manner of the Jews is to bury, the Evangelist adds, that 'in the place where he was crucified there is a garden, and in the garden a new sepulchre, wherein was never

man yet laid,' and that 'there they laid Jesus because of the preparation day, when it was not lawful that the body should remain on the cross,' 'and the sepulchre was nigh at hand.'

Now the principal observation which I have to make after the perusal of the distinct uncontradicted account of St. John that the body of Jesus was placed in a sepulchre, within a garden which was near the place where he was crucified, is merely, that if Joseph of Arimathæa came secretly to Pilate for fear of the Jews, it was perfectly natural that he should avoid the removal of the body to any distance, which could not fail to attract attention, and probably cause a tumult among the people. Hence, the full passage, noting both the vicinity of the place and the reasons why the body was there laid, plainly shows that this was but as a temporary security for the body from the ferocity of the Jews. Thus it does not appear to me that there can be any reason shown why the place of the crucifixion and that of the sepulchre should not be within the distance comprehended between the two extremities of the church.

CHAPTER XXXI.

THE MOUNT OF OLIVES.

The Via Dolorosa—Pool of Bethesda—Reported Tomb of the Virgin—Garden of Gethsemane—View from the Mount—Church of the Ascension—The Brook of Kedron.

THE spot which our associations while at Jerusalem placed next in interest to the Church of the Holy Sepulchre was the Mount of Olives, the very name of which recalls to our recollection some of the later and more important scenes of the sacred drama—the passion, the arrest, and last of all, the ascension. To reach this, after coming out of the church, we ascended the steps which we had before passed, but instead of retracing our way, we soon turned to the right, which brought us to some ancient columns enclosed within a wall, and which are said to be the remains of one of the former gates of the city, which, if indeed they were so, would prove that the city must have included the ground upon which the Church of the Holy Sepulchre stands; but that has been ably shown, by M. Châteaubriand in particular, to be inconsistent alike with tradition and such local evidence as the nature of the subject affords, and would negative the supposition admitted in some previous observations.

From this we proceeded northwards, still descending, until we entered the *via dolorosa*, through which our Saviour is said to have borne his cross. But there is not

a circumstance related by either of the Evangelists, as taking place on the eventful day that witnessed the last sufferings, to which tradition has not assigned a locality, or over which piety has not erected a chapel. Within the compass of the *via dolorosa*, which may be about half a mile in length from the place where you turn towards the south, until you reach St. Stephen's gate, leading directly towards the Mount of Olives, many sites of different events are shown upon no authority save the vaguest tradition. One of these, which I shall mention, shows the excess of folly prevailing among the inhabitants of the holy city, and is a shame to some and a matter of interest to others that tread this way. This is a dent shown in a stone wall that is not very ancient, about two feet in length and six inches in breadth, which the traveller is informed was made by the cross borne by our Saviour as He fell beneath its weight.

The first site of interest that was shown us upon this 'way of grief,' comprises some marble steps that project into the street upon a level with the ground, with a portion of a wall which now forms one side of the street; and these are said to be the remains of the judgment hall of Pilate, and of the steps which conducted thereto.

Then, after descending to the bottom of this way, we came to an extensive cistern or reservoir on the left hand, now dry, which is pointed out as the Pool of Bethesda. It occupies the space of about one-third of the length of the wall which seems to have enclosed the outer courts of the ancient temple, and is of the form of a long square. The name of this pool will call to the recollection of every reader of the gospel of St. John the miracle performed by Jesus upon the Sabbath-day. We

here stood, we were told, upon the very spot where the Saviour by his word healed the impotent man who could get no one to put him into the pool, in which the water was from time to time troubled by an angel, and given the power to heal the first invalid who afterwards stepped into it. 'It was here,' said our guide, 'that Jesus pronounced the words, "Rise, take up thy bed and walk," and which led to the anger of the Jews when they saw the bed-carrying on the Sabbath-day.'

From the Pool of Bethesda we passed through the gate of St. Stephen, and descended into the valley of Jehoshaphat, by the way which leads directly to the Mount of Olives, now full in our view. At the bottom of the valley you cross a rude bridge, which passes over the water-course of the brook of Kedron, which is quite dry at this season. Immediately after passing the bridge, we found upon the left hand a small temple, evidently erected by the Christians long after the fall of Jerusalem, and which is remarkable as the reported tomb of the Virgin Mary. It is an edifice little adorned and well in accord with our associations of mortality, and has in front of it a paved space, the base of which lies at some feet beneath the proper surface of the ground.

No one being in attendance at the temple, which was closed, we had not the opportunity of entering, but I should afterwards have endeavoured to obtain admission, even on the most vague evidence that the ashes of the Virgin had reposed there, could I have felt half the enthusiasm of M. de Lamartine, when, hardly consistent with himself, he fell upon his knees before the façade of this building and invoked the dead, who, in a more philosophic frame of mind, he might perhaps have remembered, are not endued with the faculty of seeing the

actions or hearing the petitions of those who still inhabit the world to which they have bid farewell for ever.

Turning from this tomb, at a few paces distant, also on the left hand, and at the very base of the mount, there is a patch of ground, about an acre in extent. It is enclosed within a wall of loose stones, and is shown as the spot called in Scripture the garden of Gethsemane. From its vicinity to the brook of Kedron, whence it might be watered, it may be the very spot where 'Jesus oftentimes resorted with his disciples.' Here, after the supper which he took with the twelve on the eve of his sufferings, he came for the last time, and standing apart, prayed earnestly, with feelings which even the moment of suffering had no power to suppress, that if possible the cup of bitterness might pass from him: yet, still saying, 'If this cup may not pass away from me except I drink it, thy will be done.'

The site of the garden of Gethsemane is still the most fertile spot in this vicinity. The olive-trees, some of which are evidently of great age, are luxuriant, and afford a welcome shade.

Not many paces further out of the road upon the right hand is shown a narrow enclosure formed by low walls of stones on either side, and closed at the distance of thirty or forty paces from the entrance, and this is the spot at which it is said the false disciple betrayed our Saviour. We were here detained but a short time, when we began to ascend the mount by the way which led directly to the summit.

We had found the road since we left the gate of St. Stephen the best we had yet seen in Palestine. As far as the foot of the mountain it might have permitted the easy passage of a wheeled vehicle, which is a luxury we had not yet seen in the country. The ascent of the

mount, however, is steep, and the way stony and not even, and would be difficult for a horse to ascend that had not been habituated to the rough ways of a mountain country. Neither is the eye compensated by any superabundance of vegetation; and the mountain, being formed of limestone and granite, is at intervals only covered with a scanty soil, which in a plentiful country would not be worth the labour of cultivation; yet, wherever the soil is secured by the more level character of the ground, the mount still abounds in the beautiful and productive tree from which it takes its name, and in some parts it is even made to produce both white and green crops.

Upon one of the more level spaces, fronted by a rocky precipice, and near to the top of the mount, it is said that our Saviour sat when He wept over Jerusalem. The summit of this precipice commands the most comprehensive view of the holy city, with all its minarets and domes; while the blue peaks and summits of the sterile mountains by which the city is surrounded on all sides save the east and south-east, seem to form so great an exception to the usual situation of the capitals of nations, that without the religious history of the Jews, we might be as much at a loss to comprehend the motives for the choice of a site for their capital city, which seems only proper for a fort, as to understand the secret of its growth, and the maintenance of its rank among the populous cities of the ancient world.

We had from this point a view of a portion of the city of great interest, and less questionable in its position than most of the remarkable places in Jerusalem—the great open court and site of the temple of Solomon; and it is only from the spot upon which we stood that the pilgrim or traveller will be gratified with as much

as a glance over the ground where that amazing work of men's hands once seemed to defy alike the power of the elements and the more destructive hand of war. But where the sacred edifice, through so many centuries, from the time of Solomon down to the destruction of the city, proudly stood and conserved the ancient memorials of the Jewish history, from the giving of the law on Mount Sinai, there now stands a temple of Mahometan worship, the Mosque of Omar, which nor Jew nor Christian dare approach, even so near as the great outer court; in extent it is doubtless the same as when the ancient temple existed, for it covers an area of about 1,500 feet by 1,000 feet, which seems to be nearly equal to one-fifth of the whole compass of the modern city.

Passing the way where we now stood, we know that our Saviour, coming from Galilee by the route of Jericho, first entered Jerusalem, after the commencement of his ministry; and from this spot he would perhaps for the first time look down upon the doomed city, so early to witness the terrible consequence of its stubbornness and corruption. We are at least told that he at one time lodged in the city of Bethany, from which we may conclude that we here walked upon the very path that he trod, when he daily taught his disciples at the Mount of Olives, during the short periods of his sojourn at or near Jerusalem, from the day of his public entry into the city, until the time of his crucifixion.

But, alas! Jerusalem, thou existest no more! There no longer remaineth a ray of thy former glory, a shade of thy power, a vestige of thy beautiful temple! Armies have encompassed thee, and what thou didst possess that was most precious to thee, is buried with the ruins of that mighty fabric, which in the day of thy pride thou didst believe to be eternal!

Upon the summit of the Mount of Olives, by the ruins of a mosque, stands the Church of the Ascension, upon the presumed site of that event, and upon which I shall make but a single observation. St. Luke only, of the Evangelists, I believe, clearly mentions the visible ascension, and the passage in the former seems rather to indicate that it took place in the presence of the eleven as they sat at meat, and the inference would therefore be that it happened within a room at Jerusalem, which is manifestly opposed to the clear description of St. Luke, who says that Jesus led his disciples out as far as Bethany, where, while he blessed them, he was parted from them and carried up into heaven.

Now those who believe that by Bethany is here meant to indicate a whole district, may place the site of the ascension where it is most agreeable to their particular ideas of the importance of the selection of a place that should be consonant with the grandeur of the event, while those who perceive no occasion for this argument will probably fix the site of the parting of Jesus from his disciples at the very entrance of the city, where our Saviour is said to have lodged. The church, however, which is not in itself an edifice worthy of particular notice, preserves within its walls one of those pretended relics that shock common sense, and sometimes for a moment almost persuade us that the holy brotherhood in the Roman Catholic churches have fallen below the rank of rational beings. A large stone or portion of a rock is here exhibited, upon which is shown the print, it is said, of our Saviour's foot, or feet, made by his step, immediately before he ascended to heaven. It reminded me of that shown of Mahomet, or Mahomet's camel, at one of the mosques at the tombs of the Mamalukes, near Cairo. A

folly, indeed, of the same kind is to be seen in one of the churches at Rome.

The view from the elevated ground near Jerusalem, on all sides save the east and south-east, has been already mentioned. That in these directions which is here seen is still more extensive, but can hardly be said to comprehend a portion of cultivated country sufficient to redeem it from the character of one vast and sterile waste, differing only from the country of the great desert in the superior softness of the mountain scenery, and the greater variety of colours, which its more variable surface exhibits. A part of the Dead Sea, also, is here seen between the hills, with the whole of the extensive range of mountains east of that sea, which, at the distance from which you see them, by their similarity in colour, seem to form a mighty wall or barrier, which might long exclude the inhabitants beyond them from occupying the immediate vicinity of the sea.

Descending from the summit of the Mount of Olives, we took the road leading along the base of the hill above the brook of Kedron, where the objects of interest which are shown are the tombs of Jehoshaphat, Absalom, and several others. These consist of small temples hewn out of the solid rock, and though slightly rent, and otherwise dilapidated, by time and weather, and perhaps by some shock of an earthquake, they stand singular monuments of art, and of the prevailing veneration among this ancient people for the ashes of the dead. Not all of the temples are open, and within those which we were able to enter there was no sarcophagus, and no remains of anything that could throw light upon the custom in use among the Jews for the preservation of bodies from decay after death.

From this we ascended again about half-way up the mount by a different route from that which we had taken before, where we entered some caverns a little resembling the tombs in Egypt, and called by the inhabitants, the sepulchres of the prophets. From this we returned by a pathway to the garden of Gethsemane, and after passing the bridge across the Kedron, we re-entered Jerusalem by the gate of St. Stephen, and proceeded to our tents by the same way that we had left the city.

CHAPTER XXXII.

JERUSALEM—*continued.*

Ceremonies in the Church of the Holy Sepulchre in commemoration of the Crucifixion of our Saviour.

I SHALL now give an account of some of those ceremonies of which I witnessed the performance by the Christians at Jerusalem, on the anniversary of the crucifixion of our Saviour. My account will be as faithful a detail of what was enacted within the church of the holy sepulchre on the evening of that day, as a traveller ignorant of several of the languages in which exhortations were made and sermons preached, might be able to put to paper from a few memoranda made immediately after quitting the holy edifice. But I must premise, that I do not believe that any portion of the instructed or sensible part of any sect of Christians upon the face of the earth, could see these ceremonies enacted, without feelings of pity for the sad impressions which must possess the minds of a large portion of the Christian world.

Oh, Rome, especially! what error is there in religious impressions that thou hast not to answer for? The purity of heart and the simplicity of worship, inculcated by Him whose example your chief priests should follow, have been perverted and degraded by your superstitions, and by ceremonies that are a farce unworthy of rational beings to

enact. But let the faint shadow of what passed within the church upon this evening, confirm the justice of this remark.

We were at this time still encamped in the consul's garden; and as the consul, with whose politeness we had every reason to be much satisfied, had frequently offered us the aid of one of his janizaries, we did not now scruple to avail ourselves of his renewed offer, and taking this useful appendage to consular dignity and valuable aid to travellers, we descended together to the church of St. Sepulchre; making our way through the crowds assembled, we easily gained the door of the church, which we found closed, and, as the by-standers informed us, for the night. But our janizary now knocked pretty loudly with his staff, and was instantly answered from within; and, before his demand was well proclaimed, the door was thrown open to us to enter, and closed again the instant we were within.

The inner portion of the vestibule of the church was not crowded, but there was a fair number of pilgrims, chiefly in the Arab and Turkish costume, with a few men evidently Europeans. The greater part of the former were kneeling, sitting, or lying down, while the Europeans were standing. But there is in this part of the church a recess in the wall, in which ten or twelve rather well-dressed Arabs were seated, luxuriously regaling themselves with the everlasting *tchebook*, without the appearance of any consciousness of the awful representation that the monks were performing in the holy place.

We now made our way to the space immediately beneath the grand dome, where we found a guard of Turkish soldiers, so disposed as to plainly show that they were keeping guard over the sepulchre; and it was

impossible for any one not to be here struck with this proof—and I saw many afterwards—of the tolerance of the Turks in times not out of joint by that religious frenzy, which has more or less disgraced every popular religion, under every form or name, by which Jews, Christians, Mahometans, and men of other creeds have been distinguished.

The Turkish guard extended in single file along either side of the aisle that led directly to the Latin chapel, but they were so far apart as to leave a broad passage for the ingress and egress of the pilgrims and monks; but when we reached this part of the church we found the chapel closed, and we had not the opportunity of witnessing the high mass which preceded the exhibition which followed; but in a few minutes the doors were thrown open, and a priest, stepping to the top of the stone stairs which led from the aisle to the chapel above, delivered a short discourse in Latin; after which, the procession, already formed within, commenced a solemn march.

The superior of the Latins, who was at the head of the procession, first descended the steps, followed by several of the more aged of the brethren with their ranks skirted by torch-bearers. Then came one of their order, richly habited, and carrying a cross, to which was nailed the representation of the Saviour in the attitude in which we are accustomed to see the shocking spectacle.

In the present case, the monks had a figure about four feet in length, finely carved in wood, and painted with so faithful a representation of the contortions of the body in the hour of violent death, that its display by torch-light could not fail to shock or strongly affect the mind of every one who beheld it. They slowly moved on, and we followed them, with a train of men and boys, till they came by the stone stairs before mentioned as

leading to the narrow chapel which is parallel with the crucifix on the supposed site of Mount Calvary. Here the figure was placed near the altar; and, as soon as the monks and their followers had made a disposition of their forces to the best advantage for the whole company to see as well as hear, by forming a lane lighted on both sides from one end of the chapel to the other, a monk placed himself on the right of the supposed mount and made a long discourse in Spanish, for the benefit of the pilgrims of that nation that might be present; and that there was much fervour in his discourse, was apparent from its effects upon the hearers.

A large body of holy men and pilgrims now came to the Chapel of Calvary, where the proceedings took a character more decisive in the representation of the closing scene of our Saviour's life. The crucifix brought by the Latins, with the figure which it held, was now erected on the mount; and an Italian monk, placing himself in advance on the right of the cross, commenced a discourse in his native tongue, which was the most remarkable that it had ever fallen to my lot to hear from any Christian preacher in any land; and I endeavoured, while the discourse was still fresh in my memory, to set down a few passages, which I will here transcribe, with this protest—that there is as much only of the original in the translation as may serve to give some slight idea of what I would willingly give more correctly and in full.

When the Italian father seemed to have sufficiently warmed the passions of his hearers, he stretched forth his right hand and exclaimed:—

'Christians! brothers! men! which of you hath the heart so cold that ye have never felt the influence of some powerful passion? which of you is so blind that ye

cannot now perceive the sufferings of the Saviour on Mount Calvary—so slow to observe, that the sight of God crucified does not touch your souls? If there be such a man among you, let him stand forth. Let him raise his eyes, and contemplate the sufferings of God! Let him look'—and here the monk stretched forth his right hand towards the figure—'upon the sinews of the Saviour, and transfer their strains, their agony to his own frame; and if his heart throb not, let him'—pointing to the bosom of the figure—'look upon this alone! The heart of God! Can ye not perceive its throbs? Listen, oh, listen! to the sighs that proceed from the heart—to the groans that issue from the departing spirit—still God and man—still alive! Oh, Christians! children! do ye not bleed within, when ye see the red drops fall from the pierced Saviour—from your God?' Then the holy father stretched forth both his hands towards the crucifix, and exclaimed: 'His lips yet move—he speaks! "Father," says the Saviour, "into thy hands I commend my spirit."'

The groans and sobs of the assembled pilgrims were now at the highest, and one among them shrieked aloud. Then the monk, after a moment's pause, continued: 'Oh! speak once again, most blessed Saviour! No, no! not a sound is heard. His neck bends—his head falls; yet 't is not death! His heart still beats!' Then after a pause—'It beats no more. 'T is finished! The hands of men have crucified God!' Then, in a strain still louder than before: 'Yet, may we still hear his voice? No—'t is the thunder—the rocks rend—the powers of darkness prevail!'

Though the monk now stopped speaking, he stood with his hands closed, still contemplating the crucifix, and there was for several minutes a dead silence; then two monks mounted, one on either side of the cross, and

passed a scarf under the arms and around the body of the figure, when the preacher ascended the steps also, and with an ample pair of pincers began to remove the nails which bound it to the cross. He first applied his instrument to the nail which bound the right hand, and then, in a manner which did not at all contribute to the solemnity of the occasion, he held up the nail or spike with the instrument with which he had withdrawn it, and with the full stretch of his arm gave it a slow turn round his head, and then placed it as carefully as if he feared it breaking, upon the table which stood immediately in front of the cross. He then proceeded to repeat precisely the same action with the nail from the other hand, and with that also which bound the feet, until the figure swung by the scarf held by two monks on the platform above. This was now most carefully lowered from the cross, and laid out upon the table in front; but, after another minute of suspense, a bier passed up the lane in the middle of the chapel, borne by four monks, who, when they reached the spot, turned the side of their charge towards the table, upon which they all joined in delicately transferring the figure to the bier; after which the superior again took his place in front of the party, and the procession returned to the lower aisle of the crowded edifice.

We now hoped that the exhibition was at an end, and that the mourners were on their way to the sepulchre to deposit the body; but we were mistaken. The solemn procession made nearly the round of the church, stopping at every thirty or forty paces to listen to a short exhortation from one of the monks, until they came to a raised marble slab, over which a canopy had been erected, immediately opposite the chief vestibule of the church. Upon this they placed the figure, and two of the monks imme-

diately commenced the ceremony of washing it, in which they were as particular and serious as if they really were preparing a bloody corse for the clean linen in which it was intended to wrap it.

There was some relief, however, here given to the exhibition, by the presence of two of the fair sex, the only ones we saw in the church, who played each a part in this portion of the drama. We were fortunate enough to be within the crowd, and to stand directly opposite these representatives of the Virgin and Mary Magdalene, for which had been chosen the two prettiest women we had seen since we had entered the countries of the veil. They were also beautifully dressed in the Arab style, save the veil, and there was great humility and modesty in their appearance as they knelt down and closed their hands, between the corse and the crowd behind them; and each of them carried a taper, which gave every possible advantage to this happy relief from feelings which must, more or less, press upon the mind of every reflecting being who should witness scenes so opposed to those better conceptions of the Deity, and of the actions of men most pleasing to Him, which we are fond of practising in a happier land.

After this last open ceremony a sermon was preached in the Arabic language; and when this was finished the prepared body was carried away, and deposited in the sepulchre before described.

CHAPTER XXXIII.

JERUSALEM—*continued.*

Valley of Jehoshaphat — King David's Criminal Amour — Sepulchre of Samuel at Ramah—The Mosque—The Minaret—Tombs of the Judges and the Kings—Lazarus's reported Burial-place.

THE next time that we passed beyond the walls which surround Jerusalem, we engaged the same guide, and taking the same way as before, we again passed the gate of St. Stephen. The eastern wall of the city through which this gate passes is near 3,000 ft. in length, and extends in nearly a right line due north and south. It is solidly built of hewn stone, and crowned with turrets and towers where it does not form the outer wall of the spacious court of the mosque of Omar, which extends from the southern extremity to half the full length of the wall, unbroken in its uniformity save by a small gate, now closed, which is known by the appellation of the golden gate.

Turning short upon the right hand after passing the gate, we followed a pathway, which led us along a narrow platform of ground between the high wall and the valley of Jehoshaphat, which is covered with tombs. This is the Turkish burial-place, and is, of course, exclusively occupied by the bodies of those of that rude and proud race who die at Jerusalem; and it is not without reason that it is considered by the living Turks as a great privilege to know that their bodies will repose here; for it

is, strangely enough, currently believed among the Mussulmans, but not upon the authority of the Koran, that on the day of judgment the examining angels will stand upon the lofty walls which overlook the valley of Jehoshaphat, and calling upon the dead to come forth from their graves, proceed first to the judgment to which they are appointed with those who first hear the call and appear; so that, dying in the certain hope in which all good Mussulmans give up the ghost, they may fondly calculate upon being the first who will enjoy the embraces of the fair spirits, to be created expressly for the true believers in the paradise which they hope to inhabit.

The whole of the valley has not, however, at any time been exclusively occupied by the bodies of Turks and other Mahometan people. The burial-place of the Jews covers a great extent of ground on the opposite side of the valley below that of the Moslems. Many of that so long persecuted race come from distant parts of the world to die at Jerusalem; and it is doubtless owing to the innumerable hosts of the dead of every creed that sleep in this extensive valley, that has given rise to the belief, which is by no means confined to the Mussulmans, of its being the fixed place for the universal judgment of mankind.

From the south-east point of the wall, we descended to the lower part of the valley, and keeping a pathway running between the dry course of the brook and the site of the ancient walls in a south-western direction, we came to the upper pool of Siloam, the sacred stream invoked by our great epic poet when about to

'Tell of things yet unattempt in prose or rhyme.'

The pool is formed by a cavern in a rock, to which we descended by stone steps, which, however, were doubtless unnecessary, if the water were even high enough to form

a stream. At some 12 ft. or 14 ft. from the entrance of the cavern we found a pool of a milky colour, about 8 ft. square, and 5 ft. or 6 ft. deep; but from this we descended to another pool of the same kind, now nearly dry, and called the lower pool of Siloam.

After leaving the valley of Jehoshaphat, we crossed the brook of Gibeon, which has sometimes running water, but was now dry. It forms the ditch before mentioned which separates Mount Zion and the western wall of Jerusalem from the undulating country in that direction. Here we crossed a rocky field with little soil, which is said to be that purchased by the chief priests and elders of the Jews, with the returned thirty pieces of silver for which Jesus was betrayed, and which is called the potter's field.

From this we returned to the city, which we entered by the gate of Bethlehem.

To notice every place within and around Jerusalem which is reported to be the site of some event recorded in scriptural history, would be to name every spot, both within and for a great space without the modern walls; but I shall here mention what is reported of a place which we were shown near this entrance into the city, to show merely the disposition of the people to gratify the curious travellers who come to visit their city.

Here, on the right hand after passing the gate, stand the ruins of a castle, extending its walls obliquely to the proper walls of the city. It covers an area of about 500 ft. by 300 ft., and has a dry pool beneath its walls; and here the creative imaginations of men of the three religions which flourish at Jerusalem have placed the site of the first scene in the touching story in which the king of Israel with the wife of the Hittite acted so shameful a part.

From the roof of this castle, it is said that David, walking after his siesta in the cool of the evening, saw the wife of Uriah bathing, and conceived that passion which ended in the king's humiliation, and was probably the greatest blot in the sacred hero's life.

A few days after this little tour, we made an excursion on horseback without the walls of the city. Our principal object was to visit the place of residence and the sepulchre of the Prophet Samuel at Ramah. We left Jerusalem by the gate of Bethlehem, and for a short distance followed the rough and stony way towards Jaffa; but soon deviating from that track, we descended into the valley which separates the high lands of the holy city from those which obstruct the view of the sea. Here we followed the dry course of a stream, such as is often found in countries where the direct way is interrupted by rugged and inaccessible steeps; after which we mounted to a more fertile district, where we found terraces sown with barley, and here and there an aged olive-tree, and a few stunted prickly oaks.

Along these narrow fields we rode generally in view of the mountain village of Ramah, and of the lofty stone fabric over the prophet's tomb, which it was our purpose to attain. But it was not without two or three hours' difficult march, such as only horses accustomed to a mountainous country could accomplish, that we attained the village.

Though the burial-place of the prophet is so near to Jerusalem, few travellers visit it; yet the locality itself is of considerable interest. A European, when in the east, soon learns to distinguish between those parts of the country and those villages long frequented by travellers, and the less known places of interest in the same land. In the first of these his purse will procure him almost every privilege he may desire, and in the second the

curiosity and sometimes good feeling of the natives will aid him wherever assistance may be required.

Little communion ever takes place between the inhabitants of villages in Syria that even look upon each other from the opposite hills of a mountainous country. Each village has its own means of living, even to clothing; for, save the equestrian sheykh, there is generally not an individual that is not supplied wholly by the village flock, and his own or his neighbour's spinning-wheel, with every article of necessary clothing. His food, indeed, is rarely choice, and his raiment never elegant; and where the government, which never forgets to place every abode in the register-book of taxation, interferes no further than to gather its dues, the population subsists fairly; but where some petty tyrant exacts excessive taxation, and adds to this, annual conscriptions, by which the youth are taken from their homes and sent on military service, never to return to the place of their birth, the population dwindles down to a few wretched families, with none to work the land save a few men whom their mothers have, in the time of their infancy, as the only means of guarding them, deprived of the right eye. Here the old men are seen sitting about the doors of their hovels, sullen and uncommunicative, while the women lie upon the bare ground within, and are never seen in the villages by strangers unless surprised when following their naked children, who have escaped for a moment from their wolfish habitations. Such seemed to be the character of the habitants near the sepulchre of the prophet who changed the religious government of his country to that of monarchy by anointing the first king of Israel.

The few women that were now in the fields at Ramah fled at our approach, and as we passed before their hovels near the prophet's tomb, we saw six or seven old or

middle-aged men seated in sullen contemplation, not one of whom approached us or spoke a word. Not even a boy came to take the bridle of our horses when we dismounted. There was an air indeed about the village and vicinity of Ramah, that told a tale more clearly than a written history could have comprised.

From this high summit we were able to overlook a hundred hills that once teemed with the earth's abundance, but were now sterile. The very mosque which covers the tomb of the prophet, seemed like 'the pall of a past world' set over the resting-place of the mortal remains of one that once ruled the passions of the chiefs among a most ancient people, and whose religious laws still govern their descendants, and are held by ourselves to be of divine origin.

This mosque, however, is one of those which are not used now as houses of prayer; and as there was no Mussulman guard to arrest the 'unhallowed step of a Christian' across the unfrequented threshold, we entered without opposition. The interior of the building is the same as that of most other mosques, with the want of little more than the mats and lamps; but at the side opposite the entrance, there is a small door firmly closed, and within this, the traveller is told, lie the remains of the prophet. We stood a moment and no more at the door; but such were our mixed feelings of just curiosity, that I believe, had we had the means, we should have violated the sanctuary and forced our way, to view at least the sarcophagus in the chamber of death.

We next mounted to the pinnacle of the minaret that rises from the mosque; but on account of the weather we did not here obtain the full view which we expected on every side around. On the east we might look upon the holy city and the Mount of Olives, and we distinctly

discovered the sterile country towards the coasts of the Dead Sea and the plains of the Jordan, while on the north and south, hill over hill, and dales and plains presented a vast country, not indeed generally fertile, but exhibiting the variety of tints and shades that accompanies every degree even of natural vegetation, and a thick mist hid the hills near the coast, and the sea, from our sight.

Descending from Ramah, we took a northern circuit to Bethelina, in order to visit the tombs of the judges and the tombs of the kings. The former are mere excavations in the wall of a table-rock, and present nothing worth notice. They are at about five miles from the modern walls of the city; but those of the kings, which lie within the supposed site of the ancient walls, are somewhat remarkable. To enter them at this time we had to creep through a pierced archway into a walled square, where a splendid anciently sculptured façade, chiefly representing designs in flowers, presented itself. From this we descended into numerous vaults, which had been once the habitations of the dead, but long since robbed of every particle of the human ashes they once contained. They are poor imitations of the tombs of Egypt, equal to which, I suppose, it must be conceded, there are no remains of the ancient world so well preserved, and no modern discovery of ancient works so interesting and instructive.

After visiting these tombs, we followed the road beneath the wall upon the east side of Jerusalem, and once more passed over the bridge of the Kedron; and by the garden of Gethsemane we again ascended the stony road of the Mount of Olives.

Some doubts have been expressed whether the Church of the Ascension was really placed upon the spot that the Evangelist who records the particular ascension of our

Saviour in the presence of his disciples, intended to indicate, and it is thought that the only precise description of this event which is found in St. Luke* would not without a strained reading admit of fixing the site of the event he records upon that mountain. With this impression on our minds, we passed to the present hamlet of Bethany, now little more than a heap of ruins, impressed with the belief that St. Luke intended to place the spot from which the Saviour ascended at the very door of the town where, as we read in the same Evangelist, He went out to lodge, and where, according to St. John, the sisters Martha and Mary and their brother Lazarus dwelt, where Lazarus was raised from the dead, and even where Jesus himself came and supped after his retirement with his disciples to the city near to the wilderness called Ephraim, for fear of the Jews, six days before the passover, and the night before his entry into Jerusalem.

We were here shown a cave which is supposed to be that in which Lazarus was buried, and from which he was raised from the dead; and there is nothing here to be found contrary to the description of the place of that event given by St. Luke. The ruins of the house of Mary and Martha are also said to be identified.

From Bethany we returned by the Mount of Olives to Jerusalem, after having made nearly the entire circuit of the city.

* Luke xxiv. 50; cf. Acts i. 12.

CHAPTER XXXIV.

COMMENCEMENT OF A TOUR, COMPREHENDING HEBRON, THE DEAD SEA, AND RIVER JORDAN.

Error in the Arrangements for our Departure—Arrival at Hebron—The Israelites — Their Hospitality — Some Opinions of the Author of Christianity.

AFTER passing three weeks at Jerusalem, our party united with another party of three gentlemen to make a tour, comprising in our route the city of Hebron, which we had passed by without entering, on our way from the desert to the holy city, the coasts of the Dead Sea, the plains of Jericho, and the river Jordan; and as a portion of this tour had some of that kind of interest which has in the course of these sketches been put in a more prominent light than such Biblical matters as have engaged the researches and employed the better prepared pens of others, I shall, as the occasion arises, be a little more minute in details which might be inopportune or inadmissible in any of the works to which I refer.

Hebron stands about eighteen miles south of Jerusalem, and it was Easter Monday, which is the day that the pilgrims leave Jerusalem in great numbers to bathe in the Jordan, that had been chosen for the commencement of our tour, and this led to an ill-omened beginning of our journey. We had heard from the British consul that the strangers were so numerous in Jerusalem, that the gate of St. Stephen, by which we were to pass, would be crowded to

such a degree from an hour before sunrise, that we could not with our horses and loaded mules get without the walls before the sun was at least two hours above the horizon. Our party were not therefore very diligent in their preparations in the morning. In the meantime, the party with whom we were to join, who were encamped at another part of the town, without giving us notice, escaped by the Bethlehem gate before we thought it advisable to strike our tents and pass through the gate by which it was most natural that we should make our exit. One of our party had however joined them, without knowing their intentions and without his loaded mules, in order to cement the link which should unite us during the tour.

After raising our tents we descended by the Via Dolorosa, in company with a few stragglers, behind the closer ranks of the pilgrims, who were escorted by five hundred Turkish soldiers, sent by the Pasha of Jerusalem for their protection against the Bedouins, who, at this season especially, come from beyond the Jordan, to plunder any ramblers from the main body of the Christian camp.

But before we reached the gate of St. Stephen our attention was attracted by the novel sight of numbers of Christian women and some old men and children, who were sitting or lying upon the banks and rocks on either side of the way, where they had come to see the pilgrims march out of the city on their pious journey. The sight was the more novel to us, from the unusual number of the well-dressed class of women who so rarely appear without doors in the East. *We* too were perhaps, on account of our half-European dresses, rather objects of curiosity to the greater part of them, seeing that the Christians who visit Jerusalem, almost wholly come from Syria, Turkey, and Greece, and that it is rare, even at

this season, to see more than a few tattered Germans and Italians, dressed more in the western than the eastern fashion; so that it was not until we had had enough of admiration of each other that we passed the gate of St. Stephen, when we turned towards the right, and hastened by the shortest route round the walls of the city to the Bethlehem road, in hopes of falling in with our countrymen, who we were at this time aware had left the city by the gate opposite. When we reached the road we continued our way, passing through the city of David and by the famous pools of Solomon, both of which places will engage some attention a little later. We neither found our friends nor were able to gain information about them, but we had little anxiety on their account, for we believed it to be their intention to take a circuitous route to the city of Hebron, which our detention in the morning prevented us following.

Along the earlier part of the way we found little cultivation, and no wild vegetation save the prickly oak and some stunted bushes of the fir tribe; but we passed the ruins of anciently fortified towns, which probably flourished before the Israelites came into the land of promise; but in the immediate approach to Hebron there was more vegetation and more varied scenery.

As we drew near the ancient city by a pathway round the base of a sterile hill, a broader valley and higher lands opened gradually to our view, presenting the city, mixed with more green than common, in three distinct parts, occupying a large portion of the open valley which intervenes between the rocky hills or mountains on either hand. We had made great expedition, and before the sun went down we had arrived without accident at the gate of Hebron, yet without having heard anything of our friends. We entertained hopes, however, that if they

should not arrive that night, they would be able to encamp safely until the morning in one of the neighbouring Wadys.

We had ourselves some just hesitation about entering the town that evening. There is no convent in Hebron, and European travellers who find their way to the city usually encamp without the town; we therefore began to make our arrangements for pitching our tents, but we had scarcely commenced this, before some Israelites came out of the town, and invited us to take up our residence in their quarter, to which we consented.

The quarter which these good people inhabit is all comprised within a long alley, and its ramifications and courts, with a single gate of ingress and egress; but within this limited space there are still remaining about two hundred of the sons and daughters of the promised land, who still bow the knee before the altar of Moses, and still acknowledge no other religious guide than the institutor of their ceremonies.

We now remounted our horses, and after entering the town, we rode up to the gate of their quarter, where we were met by several of the more venerable among them, who immediately invited us to enter. In the meantime, the street without had become so crowded with the people of the town, that our servants began to doubt whether we should get everything safely within the gate of the alley which we were about to inhabit, without a scuffle, which might be serious, with some of the half-savage race of whom the population of Hebron is composed. Their fears, however, proved groundless, and we were hardly inside their gates before we received the friendly salaam from both men and women, who informed us that apartments would be immediately prepared for our reception. The women especially, who were invited,

smiled with the most good-natured and expressive countenances in the world, to which charm was added this new and peculiar interest, that they were the first of the fair sex whom we had seen properly unveiled since we quitted Greece.

The inhabitants generally of these districts are as fair as the people of the south of Europe; and these Hebron women, with their dark eyes, set in a full face, and contrasting with a fair skin, did not seem to us inferior in beauty to any women we had ever seen beyond the bounds of our own isle. They were generally dressed in white or blue cotton jackets over white muslin, with long white loose drawers similar to those worn by the Arab women, girdled at the waist and tied at the ankle, and they wore rolled coloured silk handkerchiefs about the head, resembling a turban, and red Arab slippers.

We were now conducted by two or three of the foremost men through this long alley, where we were greeted at the doors by men and women with every expression of welcome, until we came to very good apartments at its termination. The principal chamber was clean and well whitewashed with stone walls stuccoed, and had a well-paved floor, neat low divans, reaching nearly the round of the room, and was lighted by three rather small windows, placed so high that we could not get up to see through them without a ladder, which did not seem to be a part of the furniture of the room; but to overlook anything without the house is not among the privileges of the Israelites of the East, and the houses are constructed in conformity with the restrictions which prevail in the country. Besides this large apartment, our servants were provided with another, and a kitchen was also appropriated to our use.

As soon as our hospitable friends had well established

us (at what sacrifice to themselves we knew not), they retired, upon which our servants provided a repast; and as it was now sunset and we had not eaten since sunrise, we were glad to partake of a meal, and have the fatigues of the day further repaired by some sweet wines of the mountains, with which we were furnished by our hospitable Hebrew friends.

After we had supped, our chief host and his brother, with their wives and sisters unveiled, came to converse with us, and we had a short discourse concerning their condition under the Mussulman rule; but as this could not be carried on without the intervention of an interpreter, we learned only what assured us of the painful restraint under which they passed their lives.

Our hosts now retired, and as soon as they left us we expressed to each other some of the thoughts with which our reception had inspired us.

'If we had not met with Israelites,' said one of the party, 'we must have encamped without the town, exposed to the cold and not a little danger of an attack.'

'And yet this very people,' said another, 'who acknowledge the whole of the ancient Scriptures, for whi[illegible]rds we entertain the same reverence as they do, are left[illegible]ssess Europeans to the cruel persecutions which they [illegible]atri- from a race unworthy of the smallest consideratio[illegible] walls the people of any enlightened nation.' [illegible]overs

'They treat us as kindly,' said a third, 'as it is poss[illegible] they could treat any travellers of their own creed.' [illegible]ets

'[illegible],' was next said by one of the party[illegible] before, 'our reverence for all they [illegible]n or holy, and they know that the [illegible] religion was himself an Israelite; and, [illegible]y do not believe that his preaching was [illegible] for forming a new code of laws—a new

religion—they must acknowledge his endeavours to purify the Church from the corruptions that had entered therein.'

'There are many among this people,' was then said, 'that believe the author of Christianity to have been a rash innovator, and if Christian Europe freed the whole of them to-morrow, they would continue to entertain the same opinions.'

'These have neither read nor thought,' was the reply.

'I should like to know,' was next said, 'the special passages in the Scriptures which have taught them what we consider at least one of the greater of Christian virtues—hospitality!'

'At all events,' then said another of our party, 'if the sovereigns of Europe who carry on war for the purpose of maintaining that influence with their own people for which the British sovereign has no need, were to make war in Asia and Africa for the liberty of the oppressed Israelites, the loss of their subjects would be better compensated than can happen from the wars of Christians whinst one another.'

pavefter this, the mattresses that had been given to us of th placed by our servants upon the couches in the windo room, and we lay down for the night.

throu

a pa

thi

I

CHAPTER XXXV.

HEBRON.

Tombs of the Patriarchs—The famous Tree—Meeting with our Friends—Their Adventures—Attack upon our Servants—Account of the Hall of Justice—Delays—Arrival of our Fellow-travellers—A new Light thrown upon our Dispute—The Conduct of our Friends the Jews—Our firm Refusal of their Propositions—Offer given us to view the Tombs of the Patriarchs—Result of the Affair.

Our first object on the morning after our arrival at Hebron, was to see the exterior of what is believed to be justly called the tomb of the Patriarchs, upon the very plot of ground which Abraham purchased of the sons of Heth, when a stranger in the land of Canaan, and first buried Sarah his wife in the cave and sepulchre of Machpelah, where the Father of the Jews himself, and also Isaac and Rebecca and Jacob and Rachel, were afterwards entombed. But the sons of the bondwoman now possess the land, while nor stranger nor descendant of the Patriarchs is permitted so much as to pass within the walls which enclose a square around the building which covers the tombs.*

The walls which form the square have irregular turrets at the corners, and battlements on every side, and their lower portion appears to be formed of brown limestone, like the stone shown at Jerusalem for a part of Solomon's temple; the rest is of unhewn stone stuccoed, and

* The Prince of Wales had not then been at Hebron.

has the appearance of having been placed to repair the ruins of a prior work. On the lower side, from the hill behind, there is a door, with a grating, through which, by Mussulman charity, the Israelites are permitted to look upon the entrance of the building within.

We mounted the hill in the rear of this burial-place, from which a small building, in the form of a mosque, may be seen within the walls. The whole that appears, however, is calculated to impress strongly the conviction that the ground which the walls enclose is that which was bought by Abraham, and is so distinctly described in the twenty-third chapter of the Book of Genesis. We therefore sat down here and enjoyed the impression on our minds of the agreement of sacred history with the scene before us, uninterrupted by such foolish legends as are told, not only by Jerusalem guides, but by almost all the guides that conduct strangers throughout the Holy Land.

We were seated while we took our view, about fifty paces in front of two caves, which have been used as other burial-places; but we remained here for only a short time, as we were not properly armed, and it was the opinion of our Hebrew guide, that we did not sit in great safety. We stayed, however, long enough for one of the party to make a sketch of the enclosure below us, after which we descended the hill and re-entered the town.

The rest of the morning we passed in examining the bazaars and streets of Hebron, and the cisterns or pools; and in the afternoon we mounted our horses and rode out to a famous tree—for the people of Hebron are not without such legendary tales as are common throughout the land—the tree under which Abraham is said to have entertained the angels which brought him the second

promise of a son.* The tree, however, is remarkable from its enormous size, and is doubtless of great age. It covers an immense space of ground under its wide-spreading branches, and it is at least in the plain or valley of Mamre named in the Scriptures, which is the same with Hebron.† The tree is of the kind often mentioned as so common in Judæa, and has been called the prickly oak.

We remained beneath the branches of this tree until near sunset, in hopes of seeing the approach of the rest of our party, for the safety of whom we began to entertain some apprehensions; and we had determined, if they did not appear that evening, to send to the British consul at Jerusalem, to beg he would demand from the Pasha a force sufficient to aid us in our search for them in the towns upon the route which we believed they had taken, and where they might be confined. But after we had mounted our horses and left the tree to return to the town, our difficulty was set aside by their appearance, and we rode back to meet them. We then listened to the tale of their adventures, as we sat on horseback under the shade of the famous tree.

Their wish, it appeared, had been to see Bitelybrim, to the sheykh of which town our consul had procured one of the party a friendly letter from the Pasha at Jerusalem, which his highness had, however, informed them, notwithstanding that the governor at Jerusalem had no real control over the place, would assure the bearer thereof a satisfactory reception; but the result not turning out as they had reason to anticipate, they were obliged to make a precipitate retreat, and they had slept during the past night upon the pebbles of the dry

* Genesis xviii. † Genesis xxiii. 19.

watercourse of the same brook which divided the armies of Israel and those of the Philistines before the memorable contest between David and Goliah; and, as they were by some accident almost without ammunition, they might have become a prey to an inconsiderable party of the barbarians, had the place of their retreat been known.

We who had slept at Hebron now returned to our quarters for the night, while the rest pitched their tents and slept without the town.

The day after this, we were preparing to quit Hebron for the coast of the Dead Sea, when we were for several hours detained by one of those common incidents which travellers in Palestine must expect, and the account of which will render it necessary to again introduce the sheykh of Dacchareer, from whom we received so unpolite a reception on our entrance into the Holy Land. Our horses and mules had been ordered early, and we were making our preparations for departure at the inner end of the lane we inhabited, while the muleteers, with the assistance of our more familiar servants, were making their preparations in the street near the entrance, when our chief dragoman suddenly rushed into our room, with his face covered with blood, and followed by the rest of the servants in a state of great excitement, all declaring that they had been attacked by a party headed by the sheykh of Dacchareer, and which was too strong for them to oppose.

The appearance of a bleeding man who had been stabbed in the face, which was pretty strong evidence that their retreat had not been made without at least some show of resistance, induced us to prepare to face the enemy, and attempt to make our way to the residence of the governor, to seek what redress we could obtain. We found no one, however, in arms in the street as we

came out of the lane, and we passed through the bazaar and several streets without experiencing any opposition to our passage, when we stumbled, accidentally as it appeared, upon the governor himself of the town. He was mounted and attended, and we instructed our chief dragoman to inform him that we had pressing business to transact with him, and that we should be much obliged by his giving us immediate audience in his palace or place for administering justice; to which he replied, that since the matter was pressing he was quite ready to hear our complaint, without the necessity of going farther. This did not, however, accord with our impression of the serious character of the affair, and we therefore refused to go into the matter in the street, but requested him to receive our complaint in his proper place of justice, however far off it might be. To this he now consented, but we did not, indeed, yet know what we afterwards discovered—that he was already acquainted with the affair. This, however, became plain enough in the course of the investigation that took place, and explained the cause, which will presently appear, why he wished to treat the matter so lightly. We arrived, however, at the Mahometan judgment-hall, of the appearance of which I shall say a few words, before giving a little account of the process of which it became the scene.

To attain the court we followed the governor, who mounted a broad flight of stone steps, which led to a gallery that overlooked a narrow open court. From the middle of this gallery a double door opened into a hall, which we crossed to reach the door of the court of justice, where his excellency made us first enter and then himself followed.

Most rooms in the East have a raised and lower floor, and the latter sometimes occupies only a small portion

of the area of the room on the side of the entrance, and it is the custom to put off the shoes or slippers before stepping upon the higher part, which is not generally raised more than a foot above the lower. But the court of justice which we had now entered was exactly divided into two parts, by a difference in height, between the lower and upper floors, of about three feet, with ordinary steps in the centre to mount from the lower to the upper. The court appeared to be about seventy or eighty feet square, and had whitewashed walls, with windows and apertures to admit the light and air, all placed near the roof, which might be about twenty or five-and-twenty feet above the floors, while the only furniture in the whole space was a chair for the governor placed against the back of the upper portion of the court, and a straw mat which covered the upper floor.

As soon as we were within the Mussulman court, the governor, after bidding us follow him, led the way to the upper floor, and seated himself upon the chair, and, after removing our shoes, we also mounted the steps, when, by signs, he bade us take our places on either side of the court. Upon this, we stretched ourselves upon the mat, after the fashion of the land; and it seemed as if business was about to commence.

His excellency now requested that he might hear the character of our complaint, upon which we instructed our wounded dragoman, who stood beneath the steps, to give an exact account of what had happened; but he had scarcely begun his story before he was interrupted by the arrival of four or five attendants with sherbet, who after pushing their way through the crowd that had been allowed to occupy the lower floor, thrust the dragoman aside, and mounted and handed to each of us a draught of this most refreshing beverage, and stayed to carry away

the cups when empty. This made a pause of some minutes in the proceedings, during which we learned that the wounded man had been offered twenty dollars if he would induce us to drop the proceedings. But, upon learning this, we immediately all agreed that we would give no countenance to any arrangement of the kind. Our cups were now returned, and the bleeding man had an opportunity of beginning his tale again; but he had scarcely uttered a dozen words before *tchebooks* were brought and handed to us by the attendants, which attention is generally considered the highest compliment that can be paid, as it places all the parties on an equality and at their ease. We thought it quite time, however, as soon as the attendants again retired, to show the earnestness with which we regarded the business which had brought us to the court, for we began to suspect that the politeness of the governor concealed more than we could understand, and we requested that no further interruption might take place, as a single hour with us was of very great importance; but there was not time for the full deliverance of this request, before coffee came with the same number of attendants, and effected the same interruption, as before. This was a great trial for our patience, and we began to show some symptoms of anger, as a messenger arrived to inform us that all our mules were loaded and our horses saddled. Moreover, it was probable that if we lost another hour we should miss our object of getting to the convent of Mount Saba, on the road from the Dead Sea to the Jordan, which it was important for us to accomplish on the following night, without giving up our visit to that part of the Dead Sea which we were most anxious to reach.

The governor, indeed, seemed to take our haste, albeit

an unknown attribute of humanity in the East, in very good part, and the wounded man was once more beginning his tale, when those of our party who had been encamped without the town, and did not hear of the scuffle very soon after it occurred, suddenly appeared. On hearing where we had gone, they had hastened to follow us, and with the more speed since one of them had an introductory letter from the Pasha of Jerusalem to the chief who was so handsomely, or artfully, entertaining us; and his arrival afforded an occasion for a new diversion of the serious business that had brought us to the court.

After perusing the letter, the governor rose to receive his new guests, and after pressing his hand to his breast much more urgently than is usual when an ordinary salaam is given, he bowed his head, and made a sign, which adds the expression of great respect and devotion to your service, by placing his broad hand flat upon his turban. But not even content with these expressions of his feelings, he rose and insisted upon the gentleman who brought the letter taking the place which he had himself occupied, and with such perseverance, that it was impossible for our fellow-traveller to refuse this. Another chair was then brought, and he took his own seat upon his guest's right hand; and when both were seated, he demanded of the gentleman whom he thus honoured whether he was acquainted with the particulars of the affair which was the cause of so many Europeans appearing before him; and being answered that a vague report only of the facts had reached his ear, the process was ordered to be proceeded with. This did not, however, take place before a repetition of the former delays, by the service of sherbet, *tchebooks*, and coffee to those who had last entered, so that the time ran on until we had probably been two

hours in the Mussulman court before the complainant had fairly begun his story. This was now, however, told in as few words as possible, at our desire, accompanied by an account of our former difference with the sheykh of Dacchareer.

As soon as the governor had been thus informed of all that could be said of the matter on our side, we demanded that the culprit might be sought for, and brought before him, that we might see justice done to our dragoman, as well as to ourselves, before we quitted the town; and to all appearance our wishes seemed to be attended to, and the order given to arrest the man, who could not conceal himself in Hebron nor easily quit it. We, however, sat out another full half-hour as composedly as it was possible under the circumstances for English travellers to do, and more especially when one or two of the party were under the necessity of reaching Jerusalem on a certain fixed day. And, upon again urging the governor to make as speedy an end to the affair as possible, his excellency seemed to enter more fully into our feelings, and rising from his seat he declared his intention of leaving the court to aid in discovering the culprit, whom he would have brought immediately before his accusers; and as we had no opposition to offer to anything that seemed likely to curtail our delay, we rose and gave him the salaam as he retired attended by about half-a-dozen of the armed attendants upon the court.

But the seeming polite chief had no sooner retired, than a new light was thrown upon the position in which the case stood between the complainants and the assailants. For we now learned from some of the parties in the court, who were more honest than, in a worldly sense, was prudent, that the sheykh of Dacchareer was really the man that had wounded our dragoman, and that he

was a near relative of the judge between us. And being thus convinced that there were no further hopes of justice here, we determined, in the simplicity of our European ideas, to refer the matter to the Pasha of Jerusalem, and despatched messengers to recall the Mussulman judge, that we might inform him of our intentions.

His excellency soon arrived, and informed us that he could learn nothing of the defendant; upon which we communicated to him the step we had resolved upon, accompanied with the repetition of what we had before said, concerning the necessity of our speedy departure for the accomplishment of the objects of our travels.

The governor, now commending our patience, requested, with strong promises of performing what he was ready to undertake, that if we would leave the matter in his hands, the whole of the parties concerned on the other side should, as soon as they were found, be severely bastinadoed. But when we declined his further assistance in the matter, he desired that we would have one moment's further patience while he retired again to ascertain whether anything had yet been heard of the chief criminal, adding, that should he be found he would order him to be given as many strokes of the bastinado as we might desire. But while we considered of the answer that should be given to his proposition, he again withdrew; and after he had left the hall, a few minutes' further reflection induced us to despatch a messenger to inform him that we should leave without waiting to see him, if he did not return immediately.

Only a few minutes now elapsed, when we were surprised by the entrance of the mufti, or chief priest of the Mussulmans, with a Jewish rabbi and about half-a-dozen more of the elder men of the Hebrew faith, including those with whom we had become already acquainted.

They all entered out of breath, and after they had mounted the steps which led to the raised floor, a scene followed so astounding and opposite to European ideas of halls of justice, that, had I witnessed it alone, I should not have ventured to give any account of it, without many words and a prosy appeal to the reader's sympathies for the depressed race, who have for so many centuries drunk of the bitter waters of oppression. These worthy men were no sooner upon the raised ground than they fell upon their knees at our feet, with their faces towards the earth. They knocked their foreheads against the ground, they kissed our feet, pressed their hands together, and uttered short and fervent ejaculations in Arabic, while all the time we remained too much astounded with the incomprehensible character of the scene to know what step to take. It was, however, apparent that such was the anxiety of the governor—which we did not so much wonder at, since we had heard who was the chief party among the criminals—that he had descended from his Mussulman dignity and actually sent for the Israelites, who, as our friends, he trusted would easily compromise the matter without a reference to the Pasha at Jerusalem. But we weighed the consequences of sacrificing the character of Englishmen, and we informed the worthy Israelites that we knew why the governor had become so desirous of compromising the matter, and it had fully confirmed us in our resolution of referring the whole affair to the Pasha at Jerusalem. We explained to them the chief causes of our resolution. We had come, we said, from a country where respect of persons had no influence upon the course of justice, which was dealt equally to men of all countries, of all religions, and in all stations or ranks of life, and we had brought abroad our national feelings, which taught us to make common

interest in any case of insult made upon one of us, or upon the person of one of our attendants, whose case we were bound to make our own; and, finally, we thanked them and offered our hands, to certify that we felt no disposition to blame them for the part they had doubtless been constrained to take. But all this only begat more fervent and importunate petitioning, for their sakes, to pardon the man who had committed the offence, or leave the governor free to punish him as he judged best after our departure.

This drove us beyond all patience, and we rose to depart; but, before we could separate ourselves from the Israelites, the governor, who had no doubt been all the time close at hand and acquainted with what was passing, re-entered, and politely requested us to take our seats again upon the mat. But we had fully determined what course we would take; and, not to be put aside from our purpose, we signified our intention to depart immediately. We had no time, we said, to waste more words upon the matter, for no power could now turn us from our purpose.

We then again offered our hands to the Israelites, who were now in a state of excitement, such as we could not have expected to find men under oppression capable. The governor then requested us to allow him time to speak a few words to our Israelite friends apart, before we departed. We, of course, consented to this, and these worthy people all gathered around him; and after a few minutes the rabbi turned to our dragoman, and with the utmost confidence desired him to communicate to us that, such was the governor's wish to part with us good friends, that he had made up his mind, upon the settlement of this matter with himself, to throw open the sacred edifice which contained the tombs of

the patriarchs—to admit us to see what I believe only one European, which was Burckhardt, had then ever been admitted to view, and he entered in the character of a Mussulman, if not of an Arab. This offer was, however, in vain, and after bowing, and precipitately quitting the court, we mounted our beasts and continued on our journey towards the Dead Sea. But before proceeding with the account of our further travels, it may be better to mention the result of our endeavours to obtain justice at Jerusalem for our treatment at Hebron.

Two days after we left Hebron, the Englishman whose dragoman had received the wound wrote a letter from the convent of St. Saba to our consul at Jerusalem. The consul immediately applied to the Pasha, who despatched a troop of horse to demand the culprit at the hands of the Pasha of Hebron, to which, as we were informed by our consul after our return, he received the following reply: that there had indeed been an armed party of foreigners there a few days since, who pretended some grievance on account of a wound one of their servants had received in a scuffle with some of the inhabitants of the town, but that their domestic had been in the wrong, and that there was no especial person known who could have given the wound; that he had indeed yielded to the demand of the foreigners to punish the parties belonging to the town that had been engaged in the scuffle, but that this had been only on account of the strangers coming precipitately upon him, and his misunderstanding the character of what had taken place.

This was what our consul informed us on our arrival at Jerusalem, accompanied with his regret that we had not been able to make some honourable compromise, for

in truth the Pasha at Jerusalem had at all times a very little control over the governor of Hebron, and he was fearful that he would not be able to get the man given up, or any other steps taken to make the example which it was our wish should be made. The self-humiliation, therefore, and the propositions of the governor remained to us a mystery, which could only be solved by our belief of what was reported to us at Hebron—that there were obligations at the time between the two Pashas, which made the governor of Hebron ready to do anything to avoid a misunderstanding, save the sacrifice of one we now found to be even his brother.

CHAPTER XXXVI.

JOURNEY TO THE DEAD SEA.

Rocky Mountains—Marks of Convulsions of Nature—Encamp for the Night—Views from the Hills—Descents towards the Sea—Bathing—Water very cold and buoyant—Road to the Convent of St. Saba—Alarm of the Monks—Our Admission.

UPON leaving Hebron we took a direction nearly east of the city, and we had no sooner passed over a first range of hills than we found no further signs of vegetation, while the rocks and cliffs exhibited the varied shades for which the different strata and the action of the rains that fall here at certain seasons of the year seemed to be the chief causes.

We next ascended a range of rocky mountains, at the highest pinnacle of which we came upon a miserable cluster of huts, which we learned were occupied by some mountaineers keeping small flocks of goats, which found scanty subsistence in the valleys along the edges of the water-courses that run through some of the narrow ravines and are inaccessible to other animals.

The reader is well acquainted with the account of the destruction of the two cities on the shores of the Dead Sea, which is related in the book of Genesis. We were now upon the mountains that are spoken of in that account of this memorable event, and it may be here remarked that there is at this time in this vicinity nothing 'growing upon the earth,' so that the same name which is given to the unfrequented sea, where neither birds nor

fish seem to flourish, might be with equal justice given to the unfruitful country around. There are, indeed, evident marks of violent convulsions of nature, which, with the salts, bitumen and other elements of underground ebullition which are here found, leave room for the supposition that where there may at one time have been a fruitful country, there are now only rugged and barren hills; that where there may once have been cultivation, there is now nothing but unfruitful wastes and confirmed sterility. The view, however, from this mountain towards the remarkable sea is inconceivably grand. The sea itself is plainly seen, as a great lake among the mountains, which seem to yawn frightfully on either side, as if ready to swallow up the waters which they enclose.

As we now gradually descended a path which led us by an oblique course towards the west, we found the day too fast drawing to a close to leave any hope of our reaching the coast of the Dead Sea that evening, and we turned aside from our proper path, in order to pitch our tents in a wady which the guides thought the most convenient for our purpose; but we did not reach this before it was full night, and there was no moon. Moreover, as the ground was stony, and too hard to obtain a proper hold for our coverings, we had to pitch the tents under more uncomfortable circumstances than are commonly experienced in the desert. We slept, however, undisturbed by this inconvenience, and some time before the day broke we prepared to renew our journey, determined, if possible, after visiting the Dead Sea, to arrive at the convent of St. Saba, which lies between the country over which we were now passing and the plains of Jericho, before the close of the day.

We had been descending by precipitous, rugged, and winding paths, from the time we saw the distant prospect

before us, about two hours and a half after leaving Hebron, but we were still upon elevated ground, and a circular route by the north now brought us to the level of the sea-range of high lands. It was, therefore, yet early in the day when we halted the caravan at a ridge that fairly overlooked the whole of the sea with its precipitous and sterile shores, as well as the more distant plain of the River Jordan, and the wooded and narrow line of country through which that river flows. But the opposite coasts of the Dead Sea, from this nearer vicinity, did not present the same appearance that we had before observed, of an immense wall set up by nature to prohibit intercourse between the inhabitants on the opposite sides. Here the shades which mark the relative distances of the sterile hills from each other were sufficiently plain to enable us to distinguish the farther from the nearer, and they marked out a vast space of country of the same barren character, differing only from the scenes in the great desert by the magnitude of the hills and the greater variety of the forms of those which the eye may compass at the same glance. The scenery, indeed, on all sides was more grand than anything we had yet seen, save the view from Mount Sinai, during the whole course of our journey.

When we had sufficiently satisfied our increased interest in desert scenery, we began, still mounted, to descend towards the shores of the sea, and we soon commenced a path which was difficult to follow. The way was winding and over sandstone rock, which soon led to a granite precipice, through which a pathway had been made, but so rude that no horses but such as those which we rode could be capable of descending. But what the horses of any other country would shun, the docile and patient animals of these deserts unhesitatingly attempt and accomplish.

We dismounted, however, as soon as we encountered these difficulties, and, by the advice of our guides, walked behind our horses, which, with instinctive intelligence, avoided keeping too near to each other. Sometimes they had the choice of jumping over deep clefts in the rock, or of risking the entanglement of their feet in a stony rough path, and it was agreeable to observe the different choices which they made, which were no doubt guided by the character of the districts through which they had severally been accustomed to travel. Sometimes again it was necessary for them to put their feet together while they slid down the smooth surface of the way from one notch or step, made in some remote time, to another.

By this path, however, we at length came to a small level space of ground about one-fourth from the bottom of the steep, and which is called El-Gedion. Here there is a spring, which had been the chief reason for making our horses descend, with several trees and a number of shrubs, forming amidst the gloomy wastes that surround them an agreeable relief. We had no intention of taking our horses farther, so that after they had well drunken, we tied them to the trees, and commenced the descent of the remainder of the declivity without them.

We found the way, after reaching the foot of the hills, composed of a sandy and gravelly soil, over half a mile of level ground which we had still to pass before reaching the shore of the great sea. While crossing this space our attention was more especially excited by the impression that we were passing over the very site of one of the ancient cities that were consumed by fire. We found along the shore a great deal of bitumen, which the natives, it may be easily imagined, suppose to indicate the site of the awful conflagration related in the Bible.

When we reached the beach we bathed in the sea, and

we did not fail to try the buoyancy of the water, of which much has been said, and I can add one testimony more to those already given of this remarkable quality. It appeared to us, however, less buoyant than some travellers have reported, for, though it requires no exertion to float, the swimmer will not while treading water, if I may use these familiar terms, have more than the top of the shoulders above the surface of the briny element; and the component parts of the water, which have been often found by analysation to be more salt than other seas, will easily account for this phenomenon of its buoyancy.

When we had satisfied our curiosity concerning the water of this sea, we recrossed the flat strip of land, keeping a little towards the right of the path by which we had descended from the hills, in order to enter a cave which is said to be that in which Saul, when in search of David, entered, and where David with his companions was concealed, when he refused to slay the Lord's anointed, although Saul was his enemy and in search of his life.

Near the mouth of the cave there is a little plot of earth about 100 ft. or 200 ft. square, upon which water-melons were growing, and by the side of which, as we came out of the cave, two Bedouins, who seemed to be quite of the wild grade, were standing. There were, however, too many of us, and we were too well prepared, to invite an attack from two rogues, and our interpreters could only suppose from something they seemed to say, that they disapproved of our presence in their part of the country. We observed, however, that they were extremely fine athletic men, and our guides informed us that the tribe which kept the western coasts of the sea in the vicinity of Engiddy were considered a giant race by the tribes in

the lower parts of Judæa and the inhabitants of the towns.

We now proceeded to the path by which we had descended, and returned to the little plot of ground where we had left our horses, from which we climbed, generally mounted, with greater ease than we had descended.

At the top of the ridge we made no further delay than was necessary to take a hasty repast. We then mounted our horses again, and took the path leading to the convent of St. Saba, but with some doubts whether we should even reach it that night. The road was like the last, such as we thought no horses except those bred in so rude a country could have travelled, and we did not come to the mountain defile which conducts to the convent before the light afforded by such of the bright stars as were not hidden from our view by the precipitous and lofty sides of the pass was all upon which we had to depend. Along this defile we followed our guides, sometimes through a dry watercourse, and at other times amidst rough rocks and rude stones, until we arrived immediately beneath the cloud-capped walls of the convent, about two hours after nightfall. Here, however, our difficulties to all appearance seemed only increasing, for it was impossible to surmise how we could ever reach the height upon which the convent stood, unless by some circuitous and long route, and we had already been sixteen hours on the backs of our horses, not one of which had had anything like a meal since we left Hebron on the preceding day. Our guides, however, put us upon a path which, though the steepest we had yet seen, was formed by gravel and mould, and the horses having here a fair footing, mounted with agility which we could scarcely have expected at the beginning of a journey after high feeding and rest.

As we approached the convent we perceived a great movement among the monks within, apparent from the motion of the lights from room to room and along the terraces, but all seemed to have been extinguished when we came near the building. When we had nearly attained the level of the gates on the opposite side of the ravine by which the convent stands, we passed a tower which is used for the reception of any of the fair sex who may chance to accompany their male friends thus far towards the convent, the monks not thinking it accordant with the morals they enjoin, to admit the ladies any nearer to their hallowed precincts.

Leaving this tower on the left, we attained the bridge which crosses the ravine and conducts directly to the gate of the convent. But here we were requested by our guides to remain until one of themselves went forward to reassure the monks by the delivery of a letter which we brought from the superior of the convent at Jerusalem. There was, notwithstanding, a long parley before the end was accomplished, for the monks, believing that none but robbers upon a desperate adventure would thread their ravine after dark, so soon as they heard the noise of our horses' feet trampling upon the pathway on the opposite side of the ravine, felt assured that they were on the point of being attacked by some means or other; those who had gone to bed arose, and all lights were extinguished save such as lit up the altar of their chapel, to which they had hastened, it might even seem, to celebrate their last mass with the usage of the vessels of gold and silver which adorn their altar.

When, however, the unfounded fears of the poor monks were subdued, the gates of the convent were opened, and we received a welcome which made amends for the delay. We were now led through narrow passes, and

up stone staircases, until we attained the grand terrace of the convent, from which we entered a large apartment, with divans on all sides, and an ample table, chairs, and other luxuries of the east and west united, to welcome strangers from far or near.

The monks first brought us a supply of wine of very fair quality, and some bread, with which we refreshed ourselves while a more substantial supper was preparing; and, when this was served, about half a dozen of them waited upon us, and after having been entertained with an account of the various terrors which they had suffered, we laid down upon the divans around the room for the night.

CHAPTER XXXVII.

CONVENT OF MOUNT SABA AND THE JORDAN.

Relics of Monks Murdered—Muleteers' Terrors of the Bedouins—Road towards the Jordan—The Remarkable River—Caution of the Arabs—Bathe in the Jordan—The Fountain of Elisha—Adventure of one of the Horses—The Robbery committed by the Bedouins.

On the morning after our arrival at the convent of St. Saba, the good monks conducted us to their principal chapel, which was richly adorned with presents, many of which were given by the Emperor of Russia. Among the latter there were several large and splendid chandeliers, and many paintings set in superb gilt frames, including one which represented the massacre of the brothers of the convent. After this they led us to inspect the sacred relics which they possess of their predecessors, consisting of skulls, fifteen hundred in number; but as it was not our intention to spend the day at the convent, we began to prepare for our departure at an early hour, when we were astonished to find that neither our horses nor our mules had had more during the night than a few oats we brought with us, and they were about to enter upon a third day's journey without a proper supply of food. The monks, we were now informed, were accustomed to provide refreshment for travellers, but they always left it to their visitors to bring a sufficiency of food for their beasts, which neither our servants nor our muleteers appeared to have known.

Such was now the terror that some of our muleteers entertained of the Bedouins in the vicinity of the Jordan, where the mass of the pilgrims, as before mentioned, are guarded by Turkish soldiers, that they would not accompany us any further; and, leaving their mules and one old man to drive them, they set off on foot for Jerusalem, from which we were not now above three hours' march. This proceeding, to which we were forced to submit, caused us some delay, during which our unfortunate beasts ate up every particle of the manure which was lying about the stable doors. In the meantime, it was insisted upon by our chief dragoman that the beasts should not be permitted to drink, on account of the length of time they had almost completely fasted.

About two hours before mid-day we took leave of the monks, and left the convent by a road which passed along the side of the mountain, and was by far the best we had yet seen in Judæa. By this route, which took a somewhat circuitous course, a complete descent into a lower valley was avoided; and as soon as we had advanced beyond the country which is between the mountainous range of St. Saba and that which borders the northern arm of the Dead Sea, we ascended continuously for two hours, when we reached a summit from which we obtained one of the most extensive views to be seen throughout Palestine. We here again overlooked the sea, and, on the opposite side of the Jordan, viewed the mountains, from one of which Moses beheld the promised land, upon which it was destined that he should never place his feet. Immediately beneath us we could plainly distinguish two enormous steps in the natural scene, both equally sterile and abounding in lesser hills and vales. But as we descended towards the country before us, it was only on the confines of each broad step

of the way that this great feature of the country could be perceived, since neither hill nor vale exhibited any kind of vegetation that might have aided in showing their varied forms.

As we approached the lower plains, we first passed one of those ancient tombs which are so common in the country, but which has this refreshing relief, that it is reported to be that of one of the servants of Moses; and soon afterwards we passed another tomb enclosed within a building that resembles a fort, and which the Arabs believe to be that of Moses himself, or report this for the purpose of gratifying such of the Israelites and Christians as they may believe to be unacquainted with what is well known to all who have any knowledge of the Holy Scriptures.

We dismounted here, and some Arabs that happened to pass by on horseback gave us an account of the robbery of some of the pilgrims on the plains of the Jordan that we were approaching, which was a timely notice to us to examine our arms and put ourselves in the best condition of defence that we were able; there is, indeed, no part of Palestine so much subject as these plains to the predatory attacks and depredations of the wild Bedouins which inhabit the opposite side of the Jordan.

We now descended to the inclined plain, and took a direction across the pathless sand and gravel towards that part of the Jordan where the pilgrims bathe. From the time we commenced the passage of this waste of country the land sunk gradually as we advanced, and as we approached the river there was a considerable degree of wild vegetation; but this did not interrupt our way, and we arrived at the banks of the Jordan about three hours after noon.

The sight of this remarkable stream was at first disappointing. For myself, I had painted the famous river in my mind with a clear and gentle current running over an even bed through green and picturesque banks, but we found a muddy river about a stone's-throw, or little more, in breadth, running rapidly, yet without the grandeur of water falling over rocky ground, while the shrubs and trees in some places near the spot at which we stopped, seemed almost to join their branches across the stream. Nevertheless, such is the force of association—even of what is moral with what is natural—of memorable events with the site of their performance—that, when we contemplated what had passed, perhaps on the very spot where we stood, we seemed to partake of the same feelings and the same admiration of the river which so strongly excite the numerous pilgrims who come annually to bathe in its waters.

We had no sooner halted the caravan, than some of the Arabs who accompanied us placed themselves upon the numerous neighbouring heights, that they might discover any party of the Bedouins approaching to pass the river from the opposite side; while others concealed themselves among the reeds above and below the spot which we occupied, to give the earliest notice of the approach of any party that might be concealed on this side the water.

We, of course, all bathed in the Jordan; and I must here mention a little act of folly of my own, which, were the risk of life which it occasioned well known among the European pilgrims, might save some lives that are occasionally lost in this attractive river. The stream, at about a hundred yards above the spot where we bathed, was interrupted in its course by a turn, which produced a line of whirlpools, commencing near the bank

on our side, and passing nearly to the opposite bank at about two hundred yards below the place where we were bathing; so that on this side of the whirlpools the water was at rest, or ran very slowly, while on the opposite side the stream was extremely rapid; and it happened that, after swimming upwards, I crossed the whirlpools in order to come more quickly down, but I found upon coming opposite the place where my associates were bathing, that with my utmost efforts, I could not recross the whirlpools; being much exhausted I called for a rope, knowing we had plenty that bound the luggage on the mules; but before this doubtful relief could be procured, my efforts were successful, and I afterwards easily reached the shore.

From the Jordan we directed our horses' heads towards the ruins on the site of Jericho, which lie between the river and the upland, and which we passed by without making any stay; and soon after this we came upon an encampment of Bedouins on the best terms with our guides, who recommended us, nevertheless, not to remain any time near them.

We next came to a spring called the fountain of Elisha, and which is said to be that which the Scriptures inform us was turned from bitter to sweet by that prophet. It is upon the side of the hills which form the boundary of the sterile plain, and about a quarter of a mile from what is called the Mountain of the Temptation, from its being supposed to be that where the Messiah sojourned when led by the Spirit into the wilderness.

This fountain is composed of a bubbling spring, which flows from a rock at the base of a hill, and forms a beautiful object in the thirsty wilderness. A cistern or reservoir of unhewn stone had been formed of about twenty yards by fifteen in dimensions, and at the head of

this the spring appeared issuing from among wild flowers and shrubs, as clear to the sight as it was refreshing and delicious to the taste. From this point the water forms a stream of about three paces in breadth; and on the banks of its course, as it runs over the surface of the sandy ground for some distance, flourish the evergreen trees of the clime, until the precious element is drunk up by the thirsty soil, and totally disappears. We encamped for this night near the fountain.

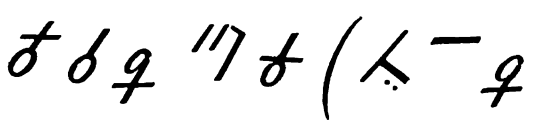
About an hour after sunrise on the following morning we sent off our loaded mules by the usual road to Jerusalem, and entered a broad ravine south of the mountain called that of the Temptation, in order to return to the holy city by a route very little known. For an hour or two we followed the tracks of the goats and other animals that the inhabitants of the desert maintain, making sometimes the circuit of the hills, and sometimes threading the deep rocky and pathless ravines, until we came to the Wady or valley kilt, where we found a rapid brook, which appeared to be near its source, and which we were informed was one of the several streams that find their way from the mountains to unite with the Jordan above the place where we had bathed.

Here we dismounted, and some of the Arabs climbed to the summit of the highest rocks around, to look out again for any Bedouins that might be tracking us, and we followed the rivulet along banks which appeared to have been formerly cultivated, and were still not wholly without vegetation; and here we noticed some large petrified stumps of trees, which were lying above the ground. Then continuing to mount the stream, we came to an ancient aqueduct, which it seemed probable once conducted these waters either to Jericho, or to one

of the other cities of which there are remains in the plains of the Jordan.

The defile in the rocks through which we were passing grew narrower as we advanced, until we came to a passage which looked like a cleft rent by an earthquake; and fifty or sixty yards above this we appeared to find the pure source of the stream.

From the bare side of a rock on the right of the stream I made a copy of the following characters, which are there engraven, as they did not seem to me to resemble any others I had seen either in Egypt or Palestine, while their situation, and the nicety with which they were engraven, appeared to indicate that they were not mere marks without significant meaning. They were placed in the order thus copied:



We now returned to remount our horses, and the Arabs who had ascended the high rocks to look out for the approach of enemies having descended, we took our way more towards the west.

On our road by the difficult passes we here encountered, we had the opportunity of witnessing a wonderful instance of sagacity and courage on the part of one of our horses, which I cannot omit to mention. We had divided into parties to search for the least precipitous and rocky way to descend into a deep ravine that ran beneath the hill over which we were passing, when one of our party, believing that he had discovered the least difficult way, dismounted, and, followed by his horse, began to descend, and the rest presently followed him on foot with their horses behind them.

The way was a succession of rough, crazy steps and slopes of gravel and loose stones; and while we scrambled successively from the higher step to that below it, our leader's horse, after following his master for some time, turned in another direction, and walked on without for a moment betraying fear or hesitation. The sagacious creature, seeming rather to mistrust his master than to fear, followed the course of a narrow step or ledge along the side of the rocks, with a perfect wall on one side and a steep gravelly slope on the other, which did not come up to within one or two hundred feet of his path; and as we soon perceived, that by reason of the narrowness of the way he had passed beyond the point at which he might have turned, we gave the poor beast up for lost. Yet he might remain there for an indefinite time; and one of our party suggested that we might by-and-by return with sufficient ropes, and by following him and getting a rope round his body, sling him over the cliff; and another proposed that we should shoot the poor beast to recover the mere trappings that were about him. But almost before these suggestions could be discussed, the horse jumped to the pointed summit of the gravelled slope beneath him, and alighting upon his four feet, at once slid sideways down the steep, maintaining all the time his erect posture, and carrying stones and dust with him from the fearful height to which he had jumped, down to the bottom of the ravine; so that even the Arabs, who had given him up for lost, when he appeared in front of the cavalcade, carelessly continuing his way without the slightest perturbation, expressed their astonishment at the courage as well as sagacity of the heroic animal.

As we now ascended between two hills, when about a hundred yards from the brook that was running between them, we passed under the archway of a bridge which

supported an aqueduct, the waters in which must have been conducted by a tunnel through the very centre of a hill, but the lateness of the hour did not permit us particularly to examine the place.

A short distance from this we came upon the proper route of the pilgrims towards the Jordan at this season, and we passed by the walls within which they encamp during the night which they pass on their way from Jerusalem and on their return. Here we found the road the best we had met with since we entered Palestine, and we trotted off towards Bethany, after passing which we reached the summit of the mount of Olives overlooking the holy city, from which we descended, and once more entered by the gate of St. Stephen, when the party that had travelled together from Egypt returned to our tents in the consul's garden on Mount Zion.

On the morning after our return, we heard from a gentleman of our acquaintance an account of a robbery committed upon himself, in company with his servant, while on his way between Jerusalem and the Jordan. He had accompanied the hosts of pilgrims, and pitched his tent without their encampment, which was guarded by a force of Turkish soldiers, who marched with the pilgrims during the day. But in the morning, while loitering a little behind the protected party, himself and his servant were thrown from their horses by a party of Bedouins, and he had a spear at his breast before he even saw his enemies, and was not only now robbed of forty sovereigns or Napoleons, which he had concealed in a belt that was passed round his waist, but was at the same time reduced with his servant to a state of perfect nudity, in which condition they had both to walk for some miles in the burning sun before they reached any human habitation.

There was, nevertheless, one little act performed by these Bedouin desperadoes, after they had committed this robbery, bearing at least some relation to Christian charity, for which they ought to be praised. Coats and shirts and shoes and stockings are not very important for comfort when the scorching sun has hardly yet risen, and the want of these may be endured even after the bright globe has attained his utmost altitude; but woe to the traveller who should pass between Jerusalem and the Jordan without some covering to shade his brain from the great orb's mid-day beams! Thus the reader will, I hope, agree with the writer concerning the merits of the Bedouin robbers, when he is told that before they left their Christian victims, they threw them both their well-worn felt hats, which saved them from the serious, and perhaps fatal, *coup de soleil*, they might otherwise have suffered.

CHAPTER XXXVIII.

BETHLEHEM AND THE POOLS OF SOLOMON.

Christian Women on the Road—View of Bethlehem—The Descent to the supposed Place of the Nativity—A Fancy Artist—The Pools of Solomon—Adventure with a Negro—My Companions' Departure.

As it has been found convenient throughout this narrative to preserve the ordinary course of a journal, I have not yet made any mention of the birthplace of Him before whose altar the Christian world bend the knee and worship, and through whom all hope for forgiveness of their errors or the recompense of their faith and their good works. I now, therefore, proceed to speak of Bethlehem with the same freedom that I have used in speaking of the other holy places which I visited during my stay in Jerusalem. Those shrewd arguments which have been properly employed by many travellers to establish opinions they have given concerning important events, it has been before said, do not appear to me should be attempted by the mere tourist. The world has enough of argumentation and controversy, which are not always worthy of the talents displayed by the writers of them, nor the time spent by their readers. The Christian world is impressed with the belief of what is plainly written in the Gospel, that Christ was born in Bethlehem of Judæa, and that the site of this city at that time is no more to be doubted than the site of Jerusalem in the same age. The advantage that might be gained by the

discovery of the precise spot of the earth whereon every event in the Christian history took place may engage the attention or meet the approval of those whose minds are bent upon examining the minute rather than the grand events which accompanied the perfect dispensation given to the world by the preaching of our Saviour; but this does not seem important towards the end for which the Scriptures should be studied, and contributes nothing to the great end of Christianity—a belief in God, and the practice of the pure moral code of the historians of the life and actions of its divine author.

I have already mentioned the passage of our party through Bethlehem upon the tour by the Dead Sea and the Jordan, when our haste did not permit our dismounting or making any particular inquiries and observations. On our return to Jerusalem, we found that the greater portion of the pilgrims had quitted it for their homes. We now, therefore, obtained apartments in the Latin convent, and a few days after this one of our party and myself took a guide and rode over to see especially the site of the earliest events in the history of our religion.

After about an hour's ride from Jerusalem, we came to a well in the middle of the way, about which there are superstitious tales wholly too ridiculous to repeat. Around it were gathered a number of young women come from a neighbouring village to draw water. They were all Christians and unveiled, which is not the custom of the Christian women at Jerusalem. Some of them were gay and some were pretty. They smiled at our half European dresses, which could hardly have been new to them, and they were all ready to allow us to drink from their pitchers, which our guide informed us were their own, and no doubt all that they possessed save the ragged and spare dresses which they wore.

A well is always an object of interest in a mountainous or desert country. It is a place of resort where those who never meet on any other occasion have the opportunity of interviews from which the manners of the country have cut them off at home. It is often here that the shepherd resorts to choose his mistress, and it is here that the traveller drinks freely from the pitcher of strangers when the severe manners or opposed religions of the parties forbid any exchange of charities elsewhere. The haughty and severe promoters of many superstitions that degrade humanity might here learn the principles of true religion, which must be in accordance with the natural feelings which spring from an uncorrupted heart. But we took leave of the Christian damsels and proceeded on our way.

You do not come in view of Bethlehem by this route until you reach within a mile of the city. From this it is seen to great advantage, seated upon the brow of a hill overlooking a deep valley towards the east and north-east, while at its south-eastern extremity stands the proportionally massive edifice of the convent of the Nativity, covering the supposed site of the stable where the child Jesus was born.

We took a short circuit round the slope of the hill, and entered the town by the opposite side from that on which the convent is placed. There is but one passable street or way that leads through Bethlehem, which is now little more than a mere village. By this we proceeded directly to the Latin convent, amidst hovels of stone, with few exceptions, on either side, and by unpaved lanes and narrow passages leading to the higher and lower dwellings of its rude and sullen inhabitants. We did not meet a woman of any age, and the absence of the fair sex from the streets, a traveller will everywhere remark,

indicates a low degree of civilisation in the people; and if any eye were turned towards us, it was accompanied with a significant scowl more resembling that which the poet places upon the brow of the prince of darkness when he beheld the first human pair, than that of one creature upon another creature of the same nature with himself. We remarked this to our guide, who was a Christian Arab, and he replied that we might not pass so securely through the midst of these savages, were not the troops of the Sultan in Jerusalem only a few hours' march from the place.

We did not halt until we reached the convent, which stands beyond the dwellings of the proper inhabitants of the town. Our guide now dismounted and knocked at the principal entrance, when a side-door was opened by a porter, and we were immediately admitted.

We had scarcely passed the vestibule of the Christian edifice, before we were kindly greeted by the hospitable monks, who day and night watch in this convent, and trust by their constant orisons to guard the holy place from violation, and the spare valuables of the church from a repetition of some former scenes of plunder and destruction. They immediately led us to the centre of the large church, to which the convent may be said to belong, rather than the church, as is more common, to the convent.

The architecture of the building is of the Corinthian order, imperfect; but the church has been disfigured by the change of the Christian bodies that have successively tenanted it. It was erected by the Latins, according to their usual plan, in the form of the cross; but, being now partly in possession of the Greeks, who appear to have almost as great an abhorrence of the Latin cross as some of our extravagant preachers, have built up a wall which

cuts off a large portion of the aisle which represented the upright or main staff of the cross, and which was ornamented by a fine double row of Corinthian columns; by this alteration they trust that they have made the church a worthy temple for human worship.

We had expected to find the place of the Nativity pointed out to us either beneath the altar or in the middle of the church; but the superior simplicity of everything around plainly indicated that there was nothing of more than ordinary sanctity in the body of the church. We therefore desired that we might be shown the very site of the stable, and the very spot, which we had heard was known, where the child Jesus was born. Upon this, one of the seculars was called, who brought in his hand a key almost as large, and in form very much resembling that which painters put into the hands of St. Peter as a symbol of the future and somewhat wearisome office assigned to that apostle.

We were now conducted to a narrow and dark staircase, and accompanied by two priests, as well as by the bearer of the key, we descended by the light of candles, until we were fairly beneath the surface of the solid rock upon which the great edifice is placed. A door was then opened with the great key, and there immediately burst upon us a blaze of dazzling light, which sufficiently indicated that we were near the consecrated spot.

When we entered the illuminated cavern, we looked around in search of some indications of the place having been the stable of an inn; but we found nothing but narrow chambers or passages cut in the rock, that did not seem to us could at any time have been used as a stable for either horses or oxen. The walls were for the greater part covered with marble, and the two more sacred sites which are shown as the very spots where the

child Jesus was born, and laid in a manger, were well lighted, and adorned with a show of sparkling silver and gold that was almost too dazzling to look upon.

On the spot where it is said the infant first drew natural breath there is also a small altar, after the Greek style, for the celebration of mass, and a silver star indicates the place where the manger stood in which the child was first laid.

Such are the significant symbols of the humble birth of Him whose life was spent in teaching that purity of heart, with the practice of the charities which He enjoined, were the proofs of our comprehension of our true relations to the Creator, and the fulfilment of all essential religious duties. The simple but pious monks, when they had pointed out these spots, fell upon their knees, crossed themselves, and uttered a short prayer, after which they rose to resume their office of cicerones.

We were next conducted to the terrace upon the roof of the convent, from which there is a view of the extensive vale towards the east, and the mountainous country lying between Jerusalem and the plains of Jericho. From this the monks pointed out to us the waste ground on the slope of the opposite hills, which, according to tradition, is the place where the shepherds watched their flocks when the angel appeared to proclaim the birth of the Saviour, and where the heavenly host proclaimed the glory of God, and peace and goodwill towards men.

As we looked upon the untilled and rude slopes of the hills, we could see flocks of sheep feeding upon the spare natural vegetation which the land at this time seemed to produce, while several shepherds, with their dogs, were keeping guard; and as St. Luke, who alone of the Evangelists mentions this vision, expressly says that it was in the same country as the nativity, it might seem to be

too nicely scrupulous to reject a tradition so agreeable to our associations.

On the right hand, upon the side of the same hill on which the convent stands, the monks pointed out to us a grotto or cavern in the rock, which, upon the same authority, they informed us was the refuge of many of the hapless mothers, with their infants, after the slaughter of the innocents had commenced in Bethlehem, and where many of them wept over the mangled remains of their murdered offspring, when the fiend-like executors of the tyrant's will had accomplished their prince's hellish purpose. Then turning to the left, they pointed out to us a village built upon the slope of a hill, and in the immediate vicinity of the town, which they informed us was the site of the chief palace of King David, out of Jerusalem.

There are but few Christians at Bethlehem; but these are among the most industrious of the population. We visited but one of their humble dwellings, which was tenanted by a fancy artist, who was employed in carving devices upon shells which are brought from the Red Sea. We were much pleased with this diligent workman, and we both ordered some specimens of his art, of which he had nothing at present ready, and I received a note from him while at Jerusalem, some days afterwards, that seemed to me so characteristic of the writer and the place, that I here place an exact copy of it:—

'Lustriss^{mo} Sing^{e},

'Ho preso l'ardire a farla queste due riche affine Di riverirla, e salutarla con tutto il cuore; en punto Delle conchilie che me ordinato La vostra Singnioria ni portaro La Domenica per la matina, e si poso venire el sabato, vero costi; e si vostra sing pensa di partire avanti di

8 giorni, me visara oggi, quando sara la vostra partensa, el alora vi mandiro quelle che sono terminate : ed intanto vi saluto caramente ; La riveriseo, me dico,

'Di vostro Singnioria

'Dino um^mo^ obb^mo^ servo,

'DOMINICO MICHEL.

'Beteleme, Magio 7.'

From Bethlehem we took the road towards the south-east of the town, in order to visit the Pools of Solomon, and the gardens that bear that voluptuous prince's name. We found the road, which is but a path lying between precipices and between rent cliffs, or over rocks rolled one upon another, the most difficult that we had at any time passed, save that near En-gedi by which we descended from the higher lands to the Dead Sea. But about half an hour before we came to the pools we entered a valley where the landscape was more beautiful than anything we had before seen in Judæa. Thus, if the conjectures of some of the visitors to Palestine be founded in truth—that the soil has been washed from the higher lands in most parts of the country to a degree to make a great portion of the territory formerly fertile now barren—there cannot be a doubt of even the higher lands in this vicinity, which are now sterile, having been once productive of what is essential to maintain a considerable population. Wheat and barley were here growing for more than a mile along the vale, and the olive-trees, though scarce, were generally finer than those about Jerusalem, though none appeared of equal antiquity with those upon the Mount of Olives.

Our guide had informed us that we were passing over a part of the country notorious for the attacks of robbers, and upon our seeing three fellows sitting under the shade

of a rock, he begged us to hold our arms, which had been slinging across our backs, prepared in our hands; but no notice appeared to be taken of us.

As we passed up the vale, continually rising, the road became narrower, with a wall built of stone on one side, and the solid rock on the other; and, soon after this, we were enabled to see the great cisterns, or pools, to attain which we crossed a bridge, or dam, from which we descended into the first and largest of these. We found here a very little water, and at one end only, and this was stagnant and full of impure creatures. The rainy season was but just over, and as we heard from our guide that it never contained much more water, its condition furnishes fresh reason for the opinion that some travellers have entertained concerning the gradual increase of the desert upon the formerly better-watered countries of Judæa, and the decrease of the earth's fertility throughout the whole of the higher lands around. Within the pools there are grades or steps cut in the rock, in some cases reaching nearly round the walls, and these are supposed to have been formed to suit those who might wash or bathe at the times of the different heights of the water.

About a hundred and fifty paces above this, we were brought to a cavern, the entrance to which was by a narrow well, over the mouth of which we found a heavy stone rolled, which we removed, with the assistance of some Arabs who were at hand, and descended. Here we found a large chamber, two or three smaller, and a quantity of water, but no running stream; yet, from the condition of the walls and the appearance of the masonry, we conjectured that there had been formerly a tunnel leading to the stream below this. Upon the whole, we felt disposed to believe that the Gardens of Solomon were watered by these pools, which had been reservoirs

for that purpose, and for people bathing and washing, rather than for the supply, as some have supposed, of water at Jerusalem. After this, we returned to the holy city by the same route by which we had approached it from the desert.

Before parting with the companions with whom I had been travelling since quitting Egypt, who all left Jerusalem before I was prepared to continue my journey, one of the party and myself experienced a little adventure which, as it is not foreign to the pretensions of these sketches, I shall relate.

As my friend and myself returned to the convent before the sun set, after the day we had spent at Bethlehem and the Pools of Solomon, we walked down the way to the Church of the Holy Sepulchre, which it had been our intention to enter. The church, however, being closed, we continued our walk, without much regarding whether we turned to the right or the left, or whither the streets might chance to lead us, and came to a low, obscure arcade, which we did not remember to have seen before; observing nothing uncommon save the total absence of passengers of any description, we entered by the open gates. It happened, however, that we had hardly made fifty paces within before we seemed to find ourselves guilty of that venial indecorum which error excuses in the streets of the capitals of Europe, but not at all times in a Mussulman town. Not to be too particular concerning what passed, we had not proceeded a step further than this, when a turbaned, stout, black African met us, and as he approached he assailed us with a voluble and clamorous torrent of words, in an accent which we did not, of course, understand. But some fault or outrage which we supposed we must be committing seemed to have caused this clamour against us;

yet we would have continued our walk through the arcade had we not observed our new acquaintance, who was as active as vociferous, upon seeing us disposed to proceed, turn suddenly in the opposite direction, and, with a bound that might have been applauded at a show, he in a moment attained the gates at which we had entered, and closed and locked them.

The first thing that now struck us was, that we had entered the sacred precincts of the mosque of Omar, from which we knew we could not be far distant; and as we were aware that the penalty for entering the outer courts of this mosque was the weight of perhaps a dozen great bludgeons either on the back or some less susceptive part of the body, we concluded that our present condition was one of a serious nature; and, really believing our lives worth a very little unless we could repass the gates, we quickly retraced our steps, and, seizing the black fellow, we attempted, by threats almost as rude as his own late vociferations, to oblige him to unlock them; but this he stoutly refused. In the scuffle, however, that followed, we threw him to the ground and obtained the key; but such was the novel construction of the lock, and the darkness of the place by this time, that we could make no use of it, nor could we break open the door, which we attempted. It struck us, however, that we had not the right key; and as the rogue still stood by in hopes, we supposed, of regaining the key, we seized him again, and finding something upon him that resembled a padlock, we thought we now might escape; but still we could find no sort of connection between any of the three pieces of which the lock seemed to be composed; and while we were making this trial undisturbed, the African suddenly fled, calling as loud as he could cry as he ran up the arcade.

Our situation was now not the pleasantest in the world, for we expected bayonets instead of bludgeons; and both the cause and the place seemed the most favourable in the world for a sanguinary issue of a strife so little anticipated, that we had not a weapon of any kind with us. We made, however, further attempts to open the closed doors by legitimate means; but, while my companion was fully occupied in his endeavours with the key, I made an attempt and succeeded in squeezing through the opening beneath the lock; my friend followed, and we were once more in the free air.

We now made a most hasty, but we could not think inglorious, retreat up the hill, and arrived within the convent with the lock and key in hand, which my companion, with my consent, determined to preserve as a curiosity in art as well as in remembrance of the peril to which we thought at the time we were exposed.

Our danger, however, did not appear, upon further knowledge of our situation, to have been quite so imminent as it had seemed to be; for, upon calling on our consul in the morning and relating the circumstances, he informed us that the arcade from which we had escaped was merely the entrance to a bazaar and not even very near the courts of the mosque of Omar; but he recommended us not to make our appearance in that neighbourhood again, especially after dark, nor to mention the subject to any other person for some days. The probability therefore is, that we did not run quite so great a risk, at any rate, of life, or even perhaps of cudgelling, as we thought at the time.

Shortly after this adventure, my three companions of the desert left Jerusalem with the intention of continuing their journey through Syria and to Constantinople, which was already known to myself; and it is my good fortune

to be able to say that I did not separate from them after a journey so long and so full of incidents, where the mutual aid of congenial minds is indispensable, for profit or pleasure, without great and lasting regrets.

CHAPTER XXXIX.

DEPARTURE FROM JERUSALEM.

New Companions—Impressions upon Leaving the Holy City—Face of the Country—One of the Muleteers Meeting his Young Wife—His offer to Sell Her.

THE time now arrived to which I had limited my stay at Jerusalem, but some difficulty arose on account of the insecurity of the road in the part of the country through which it was my intention to travel. The servant I brought with me from Cairo returned to Egypt shortly after my arrival at Jerusalem, and an Arab whom I had of necessity engaged to proceed with me through Syria, refused to leave the city without a strong party of travellers, unless I obtained a guard from the Pasha, which I had no intention of doing. I was not long, however, detained by this difficulty; for, having made the acquaintance of another party of two persons, who were about to take the same route through the country, we agreed to join and remain united as long as there should appear to be any necessity for mutual aid, and to be independent and free from any further obligations after the necessity should seem to cease; and we did not separate until our travels in Syria were accomplished.

My future companions were Monsieur Malen and his accomplished wife, and the event of being once more in company with one of the fair ladies of Europe, was as agreeable as it was novel to myself.

The presence of a lady must at all times tend to vary the light in which tourists of the opposite sex see what may chiefly engage their notice. Travellers when not so accompanied, and compelled to mix with a half savage race, unwillingly and unconsciously contract a portion of the rude and heedless character of those who surround them; and this temper of mind is not favourable to the admission of the better or more charitable impressions which they would wish to entertain; but, associated with one of the more patient sex from a happier land, where ladies take their natural position in human society, the influence of that refinement which is by nature their peculiar inheritance, reminds us that we may 'do all that may become a man' without abandoning either moderation or patience.

It is proper, however, for me to add, what has been under similar circumstances said before, that I must exonerate my fellow-travellers from all responsibility, both as to the opinions and the descriptions given, should the habit of writing in the plural number sometimes be productive of what might lead to an inference that certain impressions felt by the writer were certainly those of all whom the plural might seem to include.

At an early hour on May 13 we breakfasted for the last time at the convent, and soon afterwards mounted our horses and quitted the city by the gate of Bethlehem. Our cavalcade consisted of five horses, ridden by ourselves and our dragomans, and five mules conducted by five muleteers. The commencement of our journey was the same as that by which we had passed over on our way to Ramah; but after turning towards the right as we proceeded, we descended into a vale still more thickly planted with olive-trees than the hills about Jerusalem, and here for a short time we lost sight of the capital; but after

mounting the hills as we advanced, we obtained nearly the same striking view which is to be seen from the heights of Ramah, and we halted, and turned to take a last farewell of the holy city.

The feelings of Christian travellers leaving Jerusalem are of mixed character. We are quitting the city whose history has been engraven on our minds since our earliest years, the spot upon which once rested all that was sacred or any way connected with the revelations of God to man, and where everything belonging to human efforts for the refinement of our species once flourished. Yet, after the many vicissitudes that Jerusalem has experienced, there is little left that can reflect any portion of its former magnificence. The very land, once covered with the fruits of the earth, is now a desert. If the eye rests upon a village, it is but a wretched collection of filthy hovels of stone or mud, while the sides of the hills are clothed in the colours of sterility. Look over the vales, and here and there a grove of olive-trees serves to make the proportions of sterile and barren land the more apparent, and to fix the gloomy impression yet the stronger upon the mind. But if the eye rests upon the slopes of the hills beneath the walls of the city, the ground is there seen white with the tombs and grave-stones of the dead of many creeds, who have fallen asleep in their various hopes of the final judgment, and every one in expectation of the exclusive favour of the Father and Judge of all. We turned from the scene upon which our eyes had for some time rested, with the mingled feelings which the recollection of the many tests of the goodness of heaven and the ingratitude and crimes of men inspired, and proceeded on our journey.

After our feeling adieu to Jerusalem and the scenery that surrounds it, we continued our way in gloomy

thoughtfulness, without turning again to see the towers and minarets of the city sink behind the hills as we slowly descended into the vale before us. We may have passed another hour in silently 'citing up a thousand heavy times' during the wars which the holy city had witnessed, before anything regarding the present engaged our attention.

The first incident that awakened our sensibility to what was now around us, was the meeting and parting, which we had the opportunity of witnessing, of one of our muleteers with his partner in the weak Mussulman bonds of conjugal alliance. In the valley into which we had descended there were some patches of corn, which five or six women were employed in reaping. Labour, as usual, stood still as we approached, and the whole party seemed at first to be contemplating the cavalcade with ordinary curiosity; but presently a veiled youthful damsel sprang sylph-like over the rocky ground which intervened, and came to greet one of our muleteers, who was her conjugal partner, and apparently of about the age of fifty years. The engagement of the muleteer with our party had been sudden, and the young wife did not yet know the sorrowful tidings of the long and tedious journey which he had undertaken to perform.

We had stopped to ask the particular cause of the fair Arab's visit to one of our party, and we remained, as the caravan proceeded, under the pretensions of wishing to ask her some questions, though in reality to admire her as she stood upon the rock above the road, veiled save her eyes, which were as sparkling as the rays of the sun from the dew upon the dark skin of the fruit, so often made a type of beauty in the eyes of the fair of our species; and a loose robe, which was her sole proper

garment, left a part of her bosom bare, on which the beauty of youth was stamped upon a golden Syrian skin; while the wind, supplying the want of a girdle, displayed a form that it seemed as if a fair island goddess might have envied.

In this position the young wife received the tidings of her immediate separation from her somewhat venerable spouse, which she no sooner learned than she began to weep bitterly and aloud; and as Mussulman delicacy stood in the way of her descending to embrace her more philosophic partner, she further expressed her sorrows by clenching her hands and stamping with her bare feet on the rock, until the advance of the cavalcade warned us that it was time to follow.

But I must add, that when a short time afterwards I reproached the good man for separating himself for so long a time from his young and beautiful wife, he informed me that, although he had divorced two other wives since he married her, that she might not be exposed to their envy and jealousy, so much he liked me, that if I thought proper to send him back for her, he would divorce her at the first town at which we arrived, and I might take her to wife for the sum of two hundred piastres, or between forty and fifty shillings. 'Indeed, so much,'—he added, when he saw what he took for hesitation,—'so much was the love he bore me, that I might take her for even one hundred piastres, if I thought two hundred too much.' To which I told him, in answer, that two hundred piastres was very much below the real worth of his wife, but that it would be more convenient for me to marry at the end of a long journey than at the beginning, and that I should therefore forego so favourable an opportunity of being happily united until my travels were accomplished.

We found some improvement in the face of the country

on this side the hills, which had shut out Jerusalem from our view. At about two hours and a half from the city we passed an ancient village on the slope of a hill on the right hand, and soon afterwards a village similarly situated on the left, and remarkable for being wholly inhabited by Christians of the Greek Church, who, our guides informed us, did not permit Mussulmans on any pretence to rest the night in the town when they passed through, and that the Mussulmans never attempted even to unload their beasts in this village, unless when in times of great confusion they have an armed force to protect them.

At six hours from Jerusalem we descended into a vale thickly covered with old olive-trees and young fig-trees; and at the bottom of this we found an Arab village. Another hour, and we reached a narrow but not infertile vale between stony hills, where we made our first encampment for the night. But here we found the water not only indifferent, but so scarce that we had great difficulty in procuring sufficient to prepare our supper.

CHAPTER XL.

NABLÛS.

Fruitful Country—Nablûs—Manuscripts in possession of the Samaritans —Dissatisfaction after seeing a part of the Manuscripts.

THE day after we left Jerusalem we raised our tents at an early hour, and continued our way along the same wady in which we had encamped. Figs and olives were here growing along the whole vales, with greater luxuriance than I had before seen them in Palestine; and the hills were terraced on either hand, and covered with corn, apparently more healthy than any we had seen near Jerusalem, and some of the crops were already inviting the sickle.

After an hour's march we came to the wady Sungin, which is a valley of triangular form, of about four hundred or five hundred acres in extent. It was wholly covered with corn, but apparently of inferior quality to that growing in the fields over which we had just passed.

After three hours' further march we passed some unsown arable land, upon which a few olive-trees were flourishing; and shortly after this, we came to a spring upon the descent of a hill, where we were able for the first time since we left Jerusalem to drink of the most delicious beverage that has been given to man, who learns its value only when he suffers from its scarcity.

We next passed the village of Harrassa, which, we were informed, had lately lost twenty out of fifty of its elder

inhabitants, who had all seemed to die from their advanced ages, rather than from any apparent disease.

Soon after this we met several of the armed domestics of the Governor of Nablûs, who cautioned us not to proceed before we received a strong guard, for that the villages in the vicinity were ever at war with one another, and that it had already been proclaimed, after the manner of the Turks and the Arabs, that the governor no longer held himself responsible for the lives and property of travellers, unless they were under the special guard of a party of his troops. We paid, however, no regard to his warning, and we did not meet with any marauders, or at least any strong enough to look contemptuously upon double-barrelled pieces, and such other superior arms as Europeans are known to carry, and think perhaps with reason that they are more indebted to these for their safety than for their warlike appearance in any other respect.

The face of the country still improved after we left the last-mentioned village, until we entered a fertile valley, partially cultivated, which we did not quit until we arrived at the gate of Nablûs. We had determined not to enter this town that evening, and were pitching our tents in a grove about a hundred yards from the gate, when we received a similar warning to that given us upon the road, and which was said to be directly from the governor himself; but we paid no more regard to it than we had done before, believing that it was a mere means which his Excellency had devised to put a few piastres into his private treasury; and we slept securely without loss, or alarm, or any inconvenience save from the excessive cold, and a drenching from the rain which fell heavily during the night, and was driven into our tents by the wind.

The first part of the following morning was stormy, with mizzling rain, while the tops of the mountains on either side the valley were covered with thick mist, which threatened a continuance of the rain.

We could see all we desired of Nablûs in a few hours, which was the time we intended to remain; but the inconvenience from the weather which we had suffered during the night suggested the prudence of applying to the governor to provide us with lodgings; but while we were hesitating on account of the reception we might meet with after our disregard of his advice sent to us the preceding night, the rays of the sun burst through the thick mists which had obscured his healthful beams and in one hour dried up every damp vapour that arose from the drenched ground, and transformed the climate, that had just resembled that of Britain in November, to that which is wont to prevail at this season in the gayer latitudes of the great orb's more direct rays; and this change put an end to our doubts, and determined the time of our departure.

We now entered Nablûs, but our stay was not longer than we had originally intended, and the greater part of it was occupied in a visit which we paid to the dwellings of the last remnant of the Samaritans, which was one of the objects that had induced us to take this route through Palestine. Though Nablûs is the ancient Sychem or Sychar of the Scriptures, it is now an Arab town; but it is the habitation, as the Samaritans themselves inform us, of all that remain of that sect of Hebrews which are dear in our memories from the divine parable, which at least infers that they were, of the children of Israel, the least disposed to that pride and narrowness of soul which would limit the divine attribute of mercy to men of their own sect.

We took a native guide, who led us to their dwellings, which are placed without the walls or proper boundaries of the town on the side of the hill which rises above it, and forms a part of a range of hills, one of the spherical summits of which is that which tradition *here* has declared to be that from which our Saviour made the divine discourse we call the sermon on the mount.

We found the olive and other fruits of the climate growing along the slope of the hill between the town and its barren heights more luxuriantly than any we had hitherto seen, but there was no dwelling better than a mud hovel, except the temple and the place of residence of the chief priest or rabbi, which adjoins or is a part of it.

Arriving at the sacred edifice of the Samaritans, we entered a court and mounted a stone staircase, which led to a terrace of a square form and roofed on one side, but from no part of which was there any view beyond the walls which surround it. We found the chief of the sect seated upon a mat, beneath a covering, after the manner of the orientals. He was dressed in the Arab costume and turbaned, and was writing upon a scroll of parchment, which was placed upon his knee. We made the salaam as we stepped forward, which he did not return, or so slightly as to escape notice, nor did he lay down his pen, rise, or give the least indication of welcome, nor betray the smallest surprise to see Europeans so suddenly present themselves before him, and accompanied by a lady, who was probably the first fair European he had ever seen. However, everything seemed to augur favourably for the success of our main object, which was to see some manuscripts reported to be of the highest authority, and of which we understood the temple of the Samaritans to be the sacred depository. We wished indeed to ob-

tain also such information as might be most interesting concerning the residue of this peculiar sect of the Israelites, who are perhaps on the eve of vanishing from the face of the earth, without leaving any record of their existence beyond what is contained in the few passages concerning them in the sacred history.

As our reception had suggested to us caution in any attempts to make a nearer approach to the seemingly haughty rabbi, we instructed our dragoman to inform him that we were of a nation which took much interest in everything that concerned any of the descendants of the children of Jacob, and travelling in this direction we had heard that he presided over the small residue that remained of a sect of that ancient people, and we had therefore done ourselves the pleasure of waiting upon him. Moreover, we desired the dragoman to add, that it would afford us pleasure if the people of whom we were a part should take a position towards the Samaritans that would enable them to check any persecutions that we had heard they often suffered, and to which we attributed the well-known decline of their numbers.

The rabbi laid down his pen.

We now inquired of him in what language the manuscript, which we had observed he was copying, was written, to which he replied,

'In the most ancient of any, even that of our Father Abraham.'

'And who,' we then said, 'was the writer?'

'The work,' replied the rabbi, rising slowly upon his feet, 'is the joint production of Adam, Abraham, and Moses.'

Our looks on receiving this information, had we not been under great restraint, would doubtless have betrayed our thoughts; but, if we might judge from the

apparent increase of condescension on the part of the rabbi, our feelings could not have been better disguised. Taking, therefore, advantage of the favourable impression which our simular virtue appeared to have made on the Samaritan, we besought him to write a few lines for us in the character which he was using, upon a piece of paper apart, and after a little consideration he promised to write something for us before we should leave him. Being then advised that we were anxious to see the temple and its important archives, he took a key from under his gabardine, and opened a folding door within a few steps from the place where we stood, and admitted us into an apartment, which is the conservatory of what remains, appertaining to the ceremonials and forms of worship of the Samaritan people.

The room did not appear to be above forty feet square, and the walls were of stucco, whitewashed; it contained no decorations or furniture, such as we are accustomed to see in the places of worship of the Israelites, except a mat covering the whole of the floor; but there was a screen across an ample niche, where, we were informed, the manuscripts that we were so desirous of inspecting are preserved, and behind which the rabbi alone passes.

His sanctity now demanded, as he stood upon the step upon which the screen rested, whether we intended to pay for the exhibition he was ready to show, which led us to suppose that he wished to receive the recompense of his condescension before we had the proof of his faithfulness; we therefore very naturally desired to know the sum he required, to which he replied that he did not mean to demand any precise sum, or to be paid before we had seen the Scriptures which he was about to show, and that it was sufficient that we intended to pay for the

exhibition after we had been gratified, to which of course we bowed assent.

The Samaritan now passed behind the screen and returned with a large scroll on his arm, similar to that which is paraded on certain days, and from which the Pentateuch is read, in other synagogues. We all now seated ourselves upon cushions which were set for us while the scroll was unrolled for a few feet, and we had a fair occasion of making some observations. The scroll itself was of fine parchment, and the writing was in the Hebrew tongue, but evidently, from the state of the skin upon which it was written, not more ancient than the building in which it was deposited, which perhaps had seen about three or four generations of the Samaritans pass away, and no more.

We asked the rabbi whether this was all that he had to show, to which he replied in the affirmative; but as we received a hint from our guide that he had on a former occasion seen another manuscript, we expressed our disappointment at what we had seen, and declared that we had been assured that there were two such scrolls; but this he stoutly denied, until we expressed our dissatisfaction and our disappointment so strongly as appeared to raise some doubts in the mind of the rabbi whether he should receive any fee, upon which he confessed there was another, and this without betraying the least confusion or shame for the untruth he had told. He now coolly brought out the second scroll, and unrolled a portion of it in the same manner that he had done the first. It was in the same character, and, to our judgments, of the same century as the other. We now, therefore, contented ourselves by giving him our decided opinion that, whatever might be the value of the writing,

of which we were not judges, we were certain that the copies we had seen were of no great antiquity.

There may possibly be more manuscripts here than those we saw, and they are perhaps in the ancient Chaldean tongue; but it is certain, whatever their contents may be, the European antiquary ought to possess copies of them, which, I suppose, might be obtained for a fee they might be well worth; or the Sultan's firman might be obtained for this object by some European Government which has sufficient influence at Constantinople.

We now paid the rabbi what we thought, under all the circumstances, quite enough for what we had seen, but it appeared to come very short of his expectations; so that when we parted he was in such ill humour that we did not attempt to obtain the slip of writing which he had promised us.

CHAPTER XLI.

JOURNEY TOWARDS NAZARETH.

A Bedouin Chief—A Troop of Belligerents—Their Intentions—Improvement in the State of the Country.

On the morning after our interview with the Samaritan rabbi, we descended into the town and visited its principal streets and bazaars; and before noon we took leave of the ancient capital of Samaria, and pursued our journey towards Galilee by the most direct route between Nablûs and Nazareth.

The wady which we passed through during the first hours of our march was fertile and partially cultivated; but we observed some decrease of fertility, and still more of industry, until we reached the village of Sebaste, at which we arrived soon after noon.

As Sebaste was a little out of our direct way, we had ridden on to some distance in advance of the mules, in order that we might visit it without the necessity of the caravan entering. The place is situated upon a hill, and though now of no consideration in itself, being but a mere village, is remarkable for two ancient mosques, one of which is reported to cover the tomb of John the Baptist; and we learned from the villagers that Christians had some time since been admitted into this mosque, which induced us to make application to the sheykh of the village to allow us the same privilege; but we found

that no one of our faith had entered since Ibrahim Pasha was in authority here, who had permitted this and other privileges to Europeans, none of which were to be again allowed.

When we returned to the plain we could see nothing of our mules, and as we had only our Jerusalem servants with us, we were not able to conjecture which of two paths that we stumbled upon was that which had been chosen by the muleteers. If we happened to take the right way, we might shortly overtake our beasts; but if we should choose the wrong, we should not see them that night, and perhaps not until late the next day. Fortunately, however, we chose the right road, and joined them, after a short turn, in less time than we had expected from the distance we had been able to see in advance.

After leaving Sebaste, we found the plain less and less fertile, and after an hour's march we commenced the gentle ascent of a high and rocky hill; but when we had attained its summit, we were gratified by the finest and most extensive view we had seen since we left the country of Judæa, including within the range which the eye compassed more variety of mountain and valley, and, towards the south, of plain and cultivated land, than I had seen since leaving Egypt.

We next descended into a broad plain, not infertile, but sparely cultivated, and from which we had a view of several picturesque villages upon the hills on our left hand. But we were not far advanced upon this plain before we observed a horseman at some distance galloping towards us, and as he approached we perceived, by the two balls below the spike of a spear which he carried in his right hand, that he was a Bedouin chief. He was armed also with pistols and carbine, and, superbly dressed in his native costume, with his horse richly

caparisoned, he was by far the noblest-looking warrior we had seen during our travels. He pulled up as he came near to us, and while riding by our side he demanded whether we had any intention to halt; but as our guides were under apprehensions lest he should have a strong party at hand, and have no other design now than to observe our strength, we thought it prudent to say that this was uncertain, and we continued our march, upon which he made no other question than to offer to exchange his steed for a young mare I was riding; but as the mare chanced to belong to my own servant, he had his reply immediately in the negative. But the fears of our guides proved to be unfounded, for the Bedouin chief left us, after this reply, at the same speed that he had approached, and no other horsemen appeared.

We had not advanced far along this plain when we met a party of travellers, from whom we learned some reports concerning the insecurity of the country through which we were to pass, in consequence of the feuds and wars which were actively carrying on between the villages upon one hill and the villages upon another throughout a wide district of the country.

As soon as we reached the bounds of the plain, we had an opportunity of seeing a belligerent party prepared for making an attack upon their enemies. The warriors were divided into two detachments, which we at first took to be enemies to each other, for they severally occupied two sides of a vale, which had a considerable hill on either hand. We proposed riding up to the detachment to which we were nearest, but all our natives refused. One said that our horses would be taken, another that the lady also would be kept, while the rest might take their way to some village on foot, and another did not think that any of our lives would be safe.

Some of the warriors, however, rose from the ground upon which they had been lying, and one of our muleteers, who still strongly objected to all of us approaching the fighting men, rode up towards them, to answer, he said, any questions they might think proper to ask, and search for any news he might obtain. One of the warriors, indeed, who was mounted, met him half-way, and we observed that they conversed without dismounting, and when our muleteer rejoined us we learned that the little army, by their own account, had had a combat with their enemies, whose town they had endeavoured to take, that very morning, and that they had—or so they declared—killed thirty men and wounded many more, and had lost about the same number; moreover, that they had retreated to increase their force, and that they intended, as soon as it was dark, again to attack the same village, and that, if they took possession of it, it was their intention to exterminate the inhabitants.

As we proceeded up the wady, we passed reinforcements of men and horses marching to join the detachment we had passed by; and, at a short distance higher up, we passed a party of about a dozen well-equipped warriors, lying upon the ground, but we did not communicate with them.

I must add, that although we arrived at Nazareth on the following day, and were some days either there or in the vicinity, we were not able to learn the result of the attack, which, from having seen the preparations, greatly excited our interest.

After passing this remarkable plain, the face of the country began to assume a more decided appearance of fertility, with the welcome evidence of superior industry. The valleys were generally cultivated, and the hills were lower and less rocky, some of them producing the

prickly oak and other wild vegetation to their very summits.

On the evening of the day we left Nablûs we encamped in an olive-grove within pistol-shot of a village, and while our servants were pitching the tents we walked through the village without a dragoman or guide. There was much less reserve on the side of the Arabs here than we had hitherto observed. Some of them stood in groups, and did not appear anxious to conceal that we were the subject of their conversation, which appeared to be good-humoured; and, as we were about leaving the village, we were gratified with the novel sight of a herd of cattle, which were brought in from the grazing country around for their better security during the night.

We raised our tents early the next morning, and immediately after leaving the grove we entered upon an extensive and fertile plain, partially cultivated, with two or three villages in sight upon the hills around, which, as we proceeded, exhibited increased fertility and more varied scenery.

After two hours' march, we came upon an undulating country, the valleys in which were fairly cultivated, and the higher lands generally covered with wild vegetation.

Four hours after we had left the village at which we slept, we opened the view of Mount Tabor, which tradition has assigned to be the site of the transfiguration. Soon after this we came to a gentle swell of the land covered with ripe corn, which some women, unveiled, were reaping. Several of them ran towards us, especially to report that they were Christians, and that they welcomed us in Galilee. They then asked us for a little tobacco, which we gave them, upon which they uttered prayers for our safety and happiness.

CHAPTER XLII.

NAZARETH AND THE SEA OF GALILEE.

A Traveller's Impressions here compared with those at Jerusalem and Bethlehem—Reflections concerning our Saviour—The Lady of our Party supposed to be a Boy Disguised—Kindness of the Monks—A Visit from the Superior of the Latin Convent—Sea of Galilee—Tiberias—Fishermen.

An hour after the welcome we received from the Christian women of the country, we came to some hills of a more rocky character; but the pathway for our horses was good, and we easily climbed them. Then, making a turn round a slight elevation on our left hand, we suddenly came in full view of Nazareth, the very name of which awakens so many joyful recollections.

If at Bethlehem the thoughts of the Christian traveller are turned towards the birth of Him who brought upon earth the pure law which the whole civilised world, with their various forms of worship, acknowledge, and if at Jerusalem we contemplate the tragic scenes which terminated our Saviour's mortal existence, it is at Nazareth we may more calmly meditate upon what the sacred historians seem to have thought of less importance to the final end for which they wrote, and have therefore noticed less fully. The early life, the education, character, and all that was human in the Saviour, seem to have been lost in the contemplation of what was not of this world. Of all, indeed, that might interest us concerning the childhood of the Author of our religion, we can turn

to hardly any recorded fact save the flight into Egypt; yet to the traveller through the vale of Nazareth every object which presents itself possesses the freshest interest.

It was towards the approach of evening that we came upon the space of ground, of a few hundred acres in extent, upon one side of which stands the town which nurtured the child destined to change the face of the moral world. The elements were at rest, and the sun was low enough in the heavens to permit us to regard everything around without the inconvenience that his mid-day rays might have occasioned. All appeared to wear an interest of a kind to which I was before a stranger, and which I had not anticipated. We had on our left hand the partially fertile hill around which we had turned, and in front of us the town, surmounted by a Christian church and convent, while a tall hedge of the prickly pear entirely concealed any mean dwellings that might have spoiled the view of the more picturesque objects of the scene. On our right hand was a grove of trees for a short distance, and we presently opened the perfect view of the entire valley, which was cultivated, and covered, as far as we could see, with white crops and pasture; it was without any artificial divisions, and was sheltered by hills, the lower portions of which produced ample vegetation, though their summits were rugged and barren.

Such are the chief features of the scenery at Nazareth, the natural objects in which must be the same to-day as when the Son of Mary dwelt there. Every rock around has a pleasing interest. On this the Child may have rested from play at the season in which nature engages all to sport for the preservation of health of body and mind; on that He may have sat to meditate with the opening consciousness of a destiny so different from that

of His brothers and His sisters, and the other associates of His youth.

As we had entered the valley, we were at first doubtful whether we should pitch our tents or enter the convent; but we were so kindly welcomed by the monks, who came out to meet us, that we were glad to take up our abode among them, and as soon as we were assigned apartments we laid down for the night.

The next morning we rose early, and came out of the convent to make a leisure survey of the scenery around; for the European lady, struck with the beautiful view which had presented itself to us as we entered the vale, had determined to exercise the art in which she eminently excelled, in making a drawing of some part of the scene which the vale presented, and she was not long in choosing the best station to represent the fairest view to be obtained of the interesting town and its more immediate scenery.

While the lady was engaged with her work, which became the exact representation of what it presented, I took the opportunity of a lone walk over the slopes and declivities of the surrounding hills, occupied with reflections which were among the greater enjoyments which I received during my travels in the Holy Land.

From the hill which was on our right hand, as we approached Nazareth, the town is seen to great advantage. The convent and mosque stand near its centre, from which the suburbs extend on either side, so intermingled with trees, chiefly prickly oaks, as to afford a more delightful aspect than is confirmed upon a nearer survey of the habitations of the Mussulman and Christian population.

After I had made my lone promenade, and the lady had put aside her drawing, we all walked together

through the greater part of the town, and by the mosque, which is well placed among fig-trees and cedars, and as a considerable portion of the inhabitants are Christian, we were received generally with smiles of recognition, and some of the good people asked questions, the simplicity of which afforded us much amusement. A woman whispered to one of our dragomans to ask whether the lady, as she appeared, who accompanied us, was not a boy in disguise; and one of the other sex, after we had told them whence we came, desired to know the distance from Nazareth to England, but we found great difficulty in making them comprehend the distance by any other method than that of the time occupied in travelling; and as to conveying to them any notion whatever of the ocean, and of the rapidity with which we travel by land and by sea in Europe, there was no means whatever, without a longer discourse than the occasion admitted.

As soon as we returned to our apartments, the superior of the Latin convent came to pay us a visit, and we found him open, and of superior address to any of the priests we had seen in other parts of Palestine. He had, moreover, an air of good-humour and confidence, which we attributed to the happy condition of the Christians of Nazareth, by reason of their security, and the justice which their numbers obtained for them.

In the course of the day we examined the church of the convent, under the conduct of the superior. In a niche, or grotto, to which we descended by steps beneath the raised communion, there is a miniature chapel, with a richly decorated altar, and a painting representing the Annunciation; the superior informed us that the spot upon which we stood was said to be—such were his words—the very site, at that time within the house of Mary, of the interview between the messenger from

heaven and the mother of Jesus, when the first miracle recorded in the Christian annals was announced.

On the third morning after our arrival, we left Nazareth for the Sea of Galilee, leaving our heavy baggage behind us, as it was our intention to return to this tranquil site of more composed and meditative interest than perhaps any other in the Holy Land.

We ascended the steep hill north of Nazareth, which affords the finest view of the town and of its environs; but we observed the higher portions of the vicinity to be generally barren, and it is more commonly in the valleys that we meet with the welcome green foliage, in place of the barren soil which is found upon the hills.

Turning to the opposite side of the hill which bounds the vale of Nazareth, we had a more extensive view, but less varied than ordinary in feature; but as the traveller again descends, the village of Raima, at the distance of about two miles, on the declivity of a hill on the left hand, adds a beautiful object to the view. About half an hour's march beyond this, we came to a little Greek chapel standing alone, and apparently not within sight of any other building, and this, we were informed, was the site of the first miracle performed by Jesus of Nazareth, and duly recorded as such by St. John.

We dismounted and entered the chapel, accompanied by a Greek priest who was in attendance. It is a mean stone building, with nothing of interest within, unless the receptacle in which the water is said to have been changed into wine on the memorable occasion, be so considered. The Greek priest, who was a slovenly-looking fellow, had not the modesty of the superior of the convent at Nazareth; but, with great confidence in the full agreement of our faith with his own, which it is certain he could not have

derived from reading the Scriptures, pointed out to us a cylindrical vessel set against the wall, of the height of between three and four feet from the ground, with a bowl carved at the top, of about eight or ten inches in depth, and without any passage for the liquid to be drawn off; we could not, however, forget that it is written that there were six water-pots, containing two or three firkins, each filled by the wine which Jesus commanded should be drawn from the bowl.

After passing the higher hills that shelter Nazareth, the face of the country becomes again as fair and green as in the beautiful vale in which the holy family resided, and as we proceeded we had many distant views which resembled some of the fairer portions of France.

From one of the higher elevations, as we advanced, we obtained the first view of the memorable Sea of Galilee, forming a beautiful lake. The surrounding scenery now appeared varied by different colours of high and low lands, and contrasted to great advantage with the frightful aspect of the country about the Dead Sea. There is no hill here without some show of fertility, no vale without vegetation, and few hills or valleys that are not fairly cultivated.

Descending from the hills which command the view of the sea and its coasts on either side, we first came within sight of the ancient city of Tiberias, and, in less than an hour after this, we entered the middle gate on the opposite side from the sea.

A sufficiently fair idea may be at this time given of Tiberias, by saying that it is a perfect ruin; yet it is not an entire waste of rubbish heaped upon rubbish, and of columns lying beside columns, like many of its sister towns of equal antiquity and celebrity, where the few miserable dwellings of the present day are made up of the wrecks of

a past age. It is in that stage of ruin, from the effects of time, and from convulsions of the earth, which has left some portion of many of its edifices still standing, though forsaken. The base of the entire walls may be still seen, though there is not a hundred yards at any part of them that does not afford evidence of the terrible effects of the earthquakes by which they have been shaken and broken, but not utterly destroyed. It is the type of the moral condition of a fallen kingdom, not without its history, but whose firmest institutions have perished, and left nothing more remaining than the shadow of its ancient glory.

We rode through its gloomy streets without seeing a house entire, yet there were a very few ways wholly obstructed by the remains of the buildings. But we did not see twenty inhabitants. Some of those with whom we conversed, informed us that during the last earthquake, which was within the memory of several still living, seven hundred persons perished. A portion of the town near the sea had sunk considerably, so that the waters reached to half the height of the walls of the flanking towers by which the town had been formerly defended. An hour satisfied our curiosity concerning this the most remarkable ruin which during our travels it fell to our lot to visit.

From Tiberias we followed the coast for a short distance in the direction of the south, when we found some fishermen mending their nets, and near whom we encamped on the strand. While our tents were being set, and arrangements made for the night, we seated ourselves upon the stony beach to contemplate what had passed on the waters before us, now too calm for us to realise one of the more important events related in the Scriptures, which may have happened upon the very spot

upon which we gazed. Was it not, at least, this vicinity that the Messiah chose for the greater part of His teaching? Was it not upon the coasts of this sea that His doctrines first obtained credence and took the earliest root? and was it not from the inhabitants of this coast that He selected His disciples, destined to be the historians of His life, and to record the simple faith and pure system of morals which He taught? But it is not necessary to dwell upon events which have been made familiar to our thoughts by our earliest teaching.

We had not been long seated, when the fishermen, who were Mussulmans, came towards us, and, after inquiring our wishes, walked into the sea and threw their nets, for our satisfaction. There was an interest, indeed, in seeing these men of Galilee employed in the same avocation by which the disciples of Jesus on the same sea had obtained their living, but of which these honest Arabs had doubtless little conception. We aided them as good-humouredly as we could in drawing their nets, and we presently hauled a draught of fishes of several species common to the sea, and doubtless the same that inhabited these memorable waters when Jesus made this the scene of His earlier conversions.

I have never found men of any rank or class, in any country, with whom a guarded familiarity did not increase rather than diminish that respect which is often useful for travellers to acquire and cherish, and in many cases inconvenient to want. Thus, after we had selected from the draught of fishes, some that seemed to us to be the best, we sat down with our new friends upon the beach, and held a little discourse which much interested us, and seemed to be agreeable to the fishermen themselves. We inquired of them in particular concerning their knowledge of the memorable events in the Christian history,

of which the shores on which we sat, and the sea from which they drew the chief part of their food, were the scene; and they appeared to have a general acquaintance with that portion of history, which they did not hesitate to confess. Moreover, they pointed out to us, on the opposite side of the sea, which is six miles in breadth and about twelve in length, a mountain which they said was that where it was believed Jesus, of whom they spoke with respect, fed the multitude, by a miraculous increase, from the two loaves and two fishes; and while they spoke they seemed in doubt whether the miracle belonged to their own creed.

We inquired of them why they did not use a boat for fishing, but they replied that the sea was much troubled with tempests, which would render it necessary to keep any craft they might use always on the beach, except when in actual use, and there they could not help its rotting. The fishermen at the town, however, they said, had a boat, which was the only one upon the lake, and was seldom put afloat. We asked them with what glutinous matter the citizens covered their boat after it was caulked, to which they replied that they knew of nothing by which the wood might be with any advantage covered.

The air, as the sun declined, was calm, and the sea was without a ripple to disturb the perfect stillness that reigned, and there was no indication of the existence of any habitations or works of men's hands, beyond the leaning towers of Tiberias, half-buried in the sea, and the broken and tumbling walls of the town. Nevertheless, the melancholy which the almost abandoned coasts of Galilee impress upon the minds of those who behold them is not like the overpowering sadness which accompanies the appearance of the gloomy scenery of Judæa.

In the language of our northern bard, 'the joy of grief' is here the uppermost feeling in the mind.

But evening advanced, and as the light of the sun faded away, that of the moon, scarce past the full, changed the face of every object around, and we indulged our undisturbed reflections until the lateness of the hour warned us of the necessity of rest, upon which we laid down to repose in our tents upon the beach.

CHAPTER XLIII.

RETURN TO NAZARETH AND JOURNEY TO BEYROUT.

Fine Country—Different Route—Mount Tabor—Mount Carmel—The Convent—Supper—The Monks had feared an Attack from the English when before Acre—Arrive at Beyrout.

On the morning after our arrival at the Sea of Galilee, we rose early, and again walked upon the beach. We would willingly have prolonged our stay, had we not made arrangements concerning our return, which would have caused us some inconvenience to have disregarded; we therefore turned our faces again towards Tiberias, and thence towards Nazareth by a different route from that which we had travelled on the preceding day, and when we had attained the summit of the hill over which we had before passed, we took a road leading directly towards Mount Tabor, which we had seen at some distance before we entered the vale of Nazareth.

As we proceeded, we came to a gently-undulating country, almost covered with the prickly oak, and a variety of inferior wild vegetation, among which several flowers were luxuriantly growing, the most numerous among which were a fine species of the lily.

We found the country still improving as we approached Mount Tabor, but the land here was sparely cultivated. During a march of three hours among the oaks which we met with as we ascended the mount, we observed the ground so profusely covered with vegetation as to leave

no doubt of the nature of the soil being equal in quality to any we had before seen in Palestine.

The mountain is dome-like in form, and sprinkled with the prickly oak almost to its very summit. The scenery, however, was here the same as that we passed by before arriving upon the coast of Galilee.

Before we reached the foot of the mountain, we passed through a vale in which were encamped two parties of Bedouins, whose cattle were grazing upon the rich pasture with which the ground was covered, and after this we observed the ruins of a town, undoubtedly of great antiquity.

We now advanced to the hills which surround the valley and town of Nazareth, where we once more arrived, and re-entered the convent, at the door of which the hospitable superior, who expected us, was waiting to make us welcome, and took coffee with us as soon as we had dined.

On the following morning we were prepared for our journey towards Mount Carmel, and we quitted the happy valley, where the very air which we breathed seemed to infuse new life, and where every object in nature, and every work of men's hands, inspired the deepest interest. The valley of Nazareth is the only spot of Palestine to which I have felt a desire to return, and where I have thought many strangers might substitute the society of the exemplary fathers of the convent, and the ever-living associations which every mound and every rock inspire, for the most refined society of Europe, with even the inherent love of country, which a youth of reverses, and a middle-age of wanderings, has not been able in myself to extinguish.

We took the road which conducted us round the hill which rises at the back of the town, and were happy that

the painful feelings which we experienced were not prolonged by a distant view of the holy ground from which we unwillingly tore ourselves, and from which we were presently separated for ever. It was like the sad yet not eternal adieu which we make in our last visit to the death-bed of a departing friend. After this we slowly regained the composure necessary to perform the cold duties of life, and bear the disappointments inseparable from our transient and changeful state of existence on earth.

We rode for an hour without making observation of the surrounding objects, but as soon as our attention was directed to the country about us, we noticed the sterility of the hills, the continued fertility of the valleys through which we passed, and the carelessness with which the land seemed to be cultivated. There were fields of wheat and barley everywhere, but generally of such stunted growth, and so choked with tall weeds, as to be scarcely seen beyond a stone's-throw from the path by which we passed. Yet the scenery was varied by the presence of the prickly oak, with frequent luxurious beds of hollyhock; and before we came into the lower and more fertile country, of which we had for some time a wide view, we crossed a long range of hills surmounted by Mount Carmel.

We now came upon an extensive and highly fertile plain, generally as badly cultivated as that we had passed over on the opposite side of the hills, but we saw patches which seemed but newly subjected to the plough after a long period of rest, where the grain was growing luxuriantly, upon a soil less encumbered than usual with stifling weeds.

We now approached the village of Kaiffa, the country around which is undulating and fertile, but still badly cul-

tivated. Soon after quitting this we entered a rich valley, the soil of which appeared to be generally of alluvial formation. We then began the long and gradual ascent of Mount Carmel, where we found the road one of the better of those we had yet seen in Syria. Natural vegetation was growing everywhere around, and as we proceeded the view extended to the town and fortress of Acre, with the whole range of the plain and undulating country terminated by the higher hills which surround the cheerful vale we had left on the morning of the same day with so many regrets.

We arrived at Mount Carmel, and entered the convent in sufficient time to see the sun drop below the dark line of the western horizon over the great waste of waters of the Mediterranean Sea, which the front windows of the building overlook. The convent is in possession of the Greek Church, and the good brothers gave us a friendly reception, and put us in immediate possession of some of their best apartments; and we had soon evidence that none knew better than they the most pressing wants of travellers; for we had hardly turned from the gaudy show of the setting sun, which is seen from the windows of an ample apartment, before the table was furnished with the good wines of the country, to enable us to refresh ourselves before performing the necessary ablutions after a journey, and await more substantial fare.

The convent of Mount Carmel is a new and extensive stone edifice of the form of a long square, built by alms collected chiefly by mendicant friars among the Christians of both the Greek and Romish churches. In its construction more attention has been paid to solidity than to architectural beauty, and its interior arrangements, as far at least as concern strangers, were good. The whole together was indeed of a character so superior to any-

thing we had seen since quitting Egypt, that we felt this exhilarating to the spirits, and well calculated to remove the depression with which we had commenced the day.

We took but little time to make a slight change of dress, when the monks summoned us to partake of a supper consisting of the chief luxuries of the country, and to which we sat down with ample appetites. Some of the good brothers, indeed, joined us, and their company was especially agreeable, as every one wore an air of good-humour and cheerfulness, which seemed as if it formed the atmosphere of the mount. One of them afforded us much amusement by the simple and serious manner in which he informed us of their determination and their preparations to defend the convent when they expected to be attacked by our ocean warriors after the fall of Acre, of which they had witnessed the bombardment and capture from the windows of the convent. It need scarcely here be added, that after we had extolled their courage, we thought it proper to remove from their artless minds such an unfavourable impression as they seemed to have entertained of British heroism.

We slept very soundly during the night in clean and neat beds, with bedsteads of iron, and with the rooms entirely free from vermin of every description. Even the harmless lizard did not seem to have ventured to the height of the lofty windows of the rooms we inhabited, or else had feared to enter them.

In the morning the monks conducted us to visit the chapel of the convent, which is more simple and elegant than the chapels of the Roman or Greek fathers in general. In a room on the left side of the altar there were several good paintings, and behind the altar there were three relievos appropriate to the place. One of these represented the prophet Elijah telling the prophets

of Baal to cry aloud to their deaf divinity; a second pictured the sacrifice offered by Elijah; and the third represented the prophet of the Lord in the act of slaying the false prophets as they fled before him; and beneath the altar was a full statue of Elijah.

We were indebted to the monks for another exhibition of the Greek church before we quitted the chapel. While we were all turned towards the altar, one of the brothers, after bending the knee and making the sign of the cross before its sacred symbols, too ready to make his own thoughts ours, jumped upon the step which made the foreground, and drew a string which led to a grand veiled niche over the altar, which we had not before observed; and, with the rapidity of thought, a curtain was drawn, and a full statue of the virgin, with the child Jesus in her arms, stood exposed. The figures appeared to be of wax, and were exquisitely dressed in richly embroidered satins or silks, and the virgin's robe was girdled and flounced, not unlike the gowns of the European ladies of the present day. The expression upon the child's countenance surpassed every such representation that I had seen, save that only of Raphael's at the Vatican, and the whole appearance of the mother seemed to me more imposing than anything I had seen in any other land of the virgin's suppliants and adorers; and, if a second intercessor were necessary for us in heaven, it would perhaps excuse both assigning the office to the virgin mother by the Greek and Roman Churches, and also the representation of her sanctity, robed after the manner of the most gracious European ladies.

Upon the day after our arrival at the convent of Mount Carmel, we quitted the hospitable abode of the monks for the fortress of Acre. We rode along the sandy sea beach, beneath which 'the ribs of many a tall ship lie

buried;' and the spot was pointed out to us where one of Her Majesty's ships had been wrecked, and the remains of which had been handsomely given to the monks of Mount Carmel, who had not long before thought the cannon-balls from her batteries the most probable present they might receive from the English.

Early in the afternoon we arrived at the town and once strong fortress of Acre, now in complete ruins. We found here, however, a convent, but it appeared to us to be the dirtiest and most incommodious of all we had yet entered; we, therefore, determined not to stay the night if we could obtain any sort of vessel to transport us to Beyrout; and as we were successful in hiring a boat, we dismissed the useless portion of our cavalcade, embarked the same evening, and arrived at Beyrout about the same hour the following day.

Of Beyrout I shall say but little more than I have said of Acre. It is the most considerable port of Syria, and its bay is the station of our men-of-war upon the coast. It is the emporium of the silks, spices, and other precious articles of merchandise, which find their way from Damascus and Bagdad, and in exchange for which arrive here cottons and the fine wares of Europe, the greater part of which come from our island. In spite of this commerce, the town itself consists of mean dwellings, forming irregular and narrow streets; but it is surrounded by the habitations and gardens of men who have amassed wealth enough to withdraw themselves from the interior of the town.

CHAPTER XLIV.

JOURNEY TO THE LEBANON MOUNTAINS.

An agreeable Village—The Mountains—Curiosity of the People—Two agreeable Christian Maronite Families.

On the morning of May 24, we left Beyrout for the Lebanon and Damascus. We now travelled with a lighter caravan than we had before employed, having only four horses and six mules. On quitting the town we ascended by lanes which passed through the quarter occupied by the wealthier of the retired inhabitants, which a little resemble some portions of the western districts of England, but with the impenetrable prickly pear of slovenly growth, in place of the neat hedges of our country.

After leaving the lanes we came upon an extensive plain, at first sandy and exhibiting only wild vegetation, consisting chiefly of the stone oak or stone pine, with a few graceful palms. We first halted under the shade of a grove of palms, growing high and spreading wide, to admire one of the noblest prospects that we had had the opportunity of seeing for some time. At one view is here beheld the undulating land immediately in advance, covered with the rich verdure of the dark mulberry, intermingled with the lighter shades of the olive and the fig; beyond which is seen the Lebanon range of high and yet not sterile hills, stretching from north to south along this fair and fertile portion of Syria.

After about an hour's march, we passed the first village which we met with, and in which we remarked more neatness than we had seen in any other part of Palestine. Many of the houses were united by a common colonnade in front, and such of the inhabitants as we saw greeted us with more good-humour and familiarity than we had generally met with in other parts of the country.

After leaving this village we found the vegetation before mentioned improved by the addition of the vine everywhere creeping over the trees and hedges; and, at the distance of three hours' march, while passing over a hill of no great height, we obtained a splendid view of an extensive plain, with a vast forest of olive-trees, reaching from the base of the hill to the sea-shore.

After four or five hours, we found the hills rocky, with patches of soil producing the wild pine and a few poplars. But the land again improved as we advanced, exhibiting the trimmed mulberry in every stage of the growth of its leaves, adapted to suit the succession of food necessary to the labours of the silk-worm, to which the country owes the greater part of the wealth it possesses at the present day.

After this, we found the hills laboriously terraced almost to their summits, and producing promiscuously the fig, the olive, and the mulberry; while beneath the boughs of these, wheat was growing luxuriantly.

We next crossed a defile in the mountains, through which rushes a rapid stream which meets the sea at Sidon, and soon after mid-day we came in view of the village of Dier el Gamman or Hyeter, and the surrounding country.

We were now fairly in the Lebanon; and there is perhaps not another site on the whole globe which commands a more grand yet varied view of many natural

objects, mingled with the superb spectacle of royal palaces and princely residences, than that which the scene here comprehends. As we threaded the oblique path which leads to the village of Dier el Gamman, we overlooked a deep ravine upon our left hand, the opposite side of which presented every variety of mountain scenery, with all the shades which the richest vegetation of the clime exhibits, surrounding the hamlets and scattered habitations of the industrious population. Terraces were crowded with mulberry-trees, plats of ground were hidden by the luxuriant fig and walnut, narrow ravines were black with cypress-trees, and the mountain pines which reached to the very summits of the hills around, clothed every peak and precipice with shades of verdure most grateful to the eye when the glare of the sun confounds every lesser shade of the plain in one obscure mass of indistinguishable objects, or where sterility reigns and presents only the terrible rudeness of the irreclaimable desert.

About three miles distant from the spot on which we stood to well view the beauty of the scenery before us, appeared the grand and truly eastern palace of the Emir Beshir, long the ruler of the Sultan's subjects in the Lebanon, with the princely residences of some of his family and distinguished persons of his court.

We formed our encampment this afternoon upon a plat even with the top of the highest range of the houses of the village which was immediately below us, and commanding the whole of the magnificent scenery of the mountains on either side the ravine.

As we were pitching our tents, a number of the inhabitants of both sexes and all ages gathered around us, and among them were mixed a few Turkish soldiers, to whom the people of the village gave place, more from fear, it was evident, than from respect. We did not hear

anything said by the soldiers, but the people of the village, the greater part of whom were women, all unveiled, seeming to fear committing some act of disrespect towards us, demanded very cautiously of our servants the questions most natural in their situation concerning us—the country from which we came, and our objects in mounting the Lebanon; but the curiosity, especially of the women, was most excited by the presence of the lady of our party, who was the first European of their sex whom they had seen.

As soon as we had our appurtenances under cover, we endeavoured to find a convenient place for our fair companion to make a sketch of a portion of the scenery by which we were surrounded. We walked from the encampment to the precipitous side of the hill, from which we stepped upon the roof of one of the houses beneath us, and advancing to the front side, we looked down upon a high-walled, square court or roofless apartment, partially shaded by the leaves of a vine, the main stalk of which grew in the middle of the court and shot its runners to the tops of the walls around. The sun had sufficiently declined to withdraw his rays from this outer apartment of the agreeable residence, and the family appeared to have left all the inner apartments for the enjoyment of the fresher air without; and as we looked through the open branches of the wide-spreading vine, we perceived a domestic circle of both sexes, reclining upon carpets spread upon a floor of marble of varied colours, in the enjoyment of the eastern substitutes for our more active pleasures; for by the stump of the vine stood a small Arab table about eighteen inches high, inlaid with mother-of-pearl, and upon this stood the never-wanting coffee-pot of silver, while the reclining party were sipping the beverage from their little cups, which were handed

by a domestic, and at the same time all smoking the *tchebook* or the *narghil.*

From being the observed of all observers we had been quite accidentally transported to the top of the roofed apartments of this family, to be the unseen observers of the manner in which they were passing the evening in their wide court below, and we could not think it any unpardonable breach of good manners to enjoy for a time a scene so novel and pleasing to us. We had not much time, however, to enjoy the agreeable view we were taking, before the noise made by some children who had followed us, attracted the notice of one of the ladies beneath, who, by a natural exclamation of surprise, directed the attention of the rest of the party towards us, and thus the charm was broken. Yet, some doubts which we naturally entertained, whether we had not been committing a breach of the customs of the land, were soon put aside; for, instead of the ladies covering their faces as if a basilisk regarded them, and running away to hide their persons from our sight, as would have been the case with Mussulman women, they rose upon their feet with the men, whom they joined in giving us a pressing invitation to descend and enjoy the *tchebook* and the *narghil* in their company.

Our gratification at this invitation induced us to descend immediately, and we were met at the door of the open space by the patriarch of the family, and one or two young men, behind whom stood some half-dozen fair ladies unveiled, and dressed in their accustomed splendid costume of white spotted muslin with richly-embroidered bodies, and with head-dresses of the same material, from which hung long tresses half-way down the back, spangled with gold coins amid precious stones.

We were scarcely all reclined upon the carpets upon

the marble floor, when the *tchebook* and *narghil* were handed to us, and after these came coffee, which was presented—it must not remain untold—to the gentlemen before it was offered to the lady. I passed my cup, of course, to our fair companion, which induced the good folks to suppose I had refused it, and caused a momentary sensation, not, perhaps, unlike that which the refusal of a lady to take wine with one of the other sex might have created, not many years since, at a dinner-table in England. But this impression was doubtless very well removed by my asking for another cup, which I thought better than saying anything that might give rise to a discussion concerning national usages.

After an hour spent in conversation as agreeable as could be carried on through an interpreter, we took leave of this charming family and returned to our tents.

The next morning we searched again for a site for the lady with us to take a sketch of some of the prominent features of the scenery around. We crossed the ruins of some buildings destroyed during the late war carried on by these good Maronites and the Druses, and entered by a door that stood open into the unroofed court of a house, where we found nobody; but before we had time to look around us, several of the fair sex appeared, and immediately offered us the most sincere welcome, and, upon hearing that we wished to ascend to the terrace above them, two or three of the ladies jumped upon the stone steps that conducted to the roof of the house, and desired us to follow, and we soon found ourselves upon the very site for which we were in search, and *Madame* lost no time in placing herself upon the pavement of the terrace and commencing her sketch. This was no sooner begun, however, before the best signs of welcome, both coffee and the *tchebook*, were served, and the curiosity of the

ladies became great concerning all the little appendages to drawing which lay by the side of the European lady. They handled them carefully, but they asked so many questions that the lady drawing was often called upon to suspend her labours, so that she had not yet far advanced with her sketch when our dinners at our tents were announced, upon which we descended from the terrace, and after promising to conform to an invitation which was given us to return the following morning for the completion of the drawing, we bade them, for the present, adieu.

CHAPTER XLV.

SECOND VISIT TO THE MARONITE FAMILY.

Mirth among the Party—Examination of Lady L.—Attack upon Myself on account of my Celibacy—Remarks upon the Syrian Women—The Horns they Wear—Return to our Encampment—Visit from the Maronite Ladies—Joy of one especially at finding we were Christians.

THE day after the European lady had commenced her sketch, we came again to the same terrace at an early hour, where we met the same reception as on the preceding day, and the lady now finished her labours. We then descended, and entered the apartment below, where we found quite a family assembled to receive us. The apartment was large and well furnished with low divans and carpets, and we were invited to recline upon the divans, while several of the younger of the native ladies seated themselves at the feet of the lady of our party—the grand object of their wonder and curiosity—and they expressed themselves full of admiration at the courage and enterprise of the first European of their sex whom they had seen. But our fair fellow-traveller was presently placed in a situation that not every heroine would have envied, but which I must not omit to mention.

The native houses of the character of that which we had entered, are usually inhabited by either two families or three of the same descent, and, in the present instance, the somewhat disconnected suits of apartments were occupied by three families, all of whom were more

or less under the authority of the good parent of the most ancient family. This patriarch of the whole household was present, and among five or six men of different ages, and double that number of women, one of the married grand-daughters of the patriarch, who was pretty and young, was the chief leader of the conversation on the part of the Maronites, and foremost in the mirth which our manners, our costumes, which were half-Arab and half-European, and such of our opinions as they elicited, caused the whole party. Seated at the feet of our fair companion, she made many remarks concerning her, which the translations we obtained enabled us to discover were all good-natured; but as soon as she perceived the merry humour into which her observations had put us, she proceeded to a more minute examination of her fair guest. She first took her hands in her own; and these, it must be confessed, were so burned by the sun (for the attire which she wore did not admit gloves), that they were almost of Egyptian tint, and detracted a little from their superior form. She next turned up her guest's sleeves, and then broke into raptures at the colour of her skin and the proportions of her well-formed arms. But she was yet more full of ecstacy when her guest herself removed her head-dress and exposed her quantity of hair, with all the gloss and firmness which is common to the ladies in Europe.

After this close inspection of the lady with us by the fair Maronite, my friend and myself expressed a strong desire to know the opinion of all present concerning the beauty of the subject of their curiosity; upon which they all broke out in expressions of admiration, the plainest of which appeared to be '*gowee guàyis*'—very beautiful.

The fair Maronite, knowing who was the husband of the European lady, after looking attentively at myself,

and turning her eyes back again upon the lady, asked why I had not brought my wife also, there being hardly known such a thing among any people in the East as a man suffering from the painful celibacy which many of us endure in Britain, and she would hardly believe my confession of having no conjugal partner, or of the existence of the lone class with whom she was told it was my misfortune to be numbered in my own land, until she was firmly assured of its reality.

The little pleasantness which thus took place had so much engaged every one's attention, that the coffee, which stood upon the low Arab table without our circle, had been waiting a change of scene, when the young Maronite wife, evidently in pain at the confusion she had caused her fair guest, and perhaps also at the shame she may have believed she had put upon the unmarried Briton, seized the occasion to divert our thoughts; and, rising and stepping gracefully to the table, she took up one of the cups and was approaching myself, when it was evident that what she had witnessed the day before had occurred to her mind, and she appealed to our dragoman to know to whom the agreeable beverage should be first handed, and being answered, she gave a very sly look towards her grand-parents as she presented the coffee to our lady; but her countenance, it was plain, showed more delight at the honour paid her sex, than of triumph over the male part of the company present.

This led to some inquiries on the part of both the women and the men concerning our domestic customs, and all the fair Maronites expressed rather surprise than admiration at the description we endeavoured to give them of our family usages. The good patriarch was not the least attentive of the company to our discourse, but he did not attempt himself to make any inquiries.

Upon his countenance there was great benignity apparent, which we thought indicated his sense of the superiority of the British customs, and the absence of any jealousy at our attempt to show our advantages above those which the eastern people generally think become the highest condition to which man can arrive upon earth.

I would not pass by this opportunity of one or two remarks upon the women of Syria in general, and of those in particular which inhabit these mountains, derived from such observations only as were made during my tour through the country.

To a European arriving from Egypt, where the sight of even the tawny features of the women of that clime is a privilege he is rarely permitted to enjoy, the unveiled Christian women of Syria cannot be less than in a high degree attractive. The complexion of the fair sex generally is a near approach to that of the women of Italy, but those who dwell in these mountains have generally quite the fair skin of our island, with a clearness and transparency such as I have never heard described, and never found existing elsewhere. Their eyes are, for the greater part, hazel-coloured, of the darkest hue, with very beautiful arched narrow eyebrows, and long eyelashes. They have small mouths and lips, and if there be anything to which a European might object in the general cast of the features of the fair Syrian face, it is a slight tendency to the Roman form of the prominent feature, which would give a masculine outline, if it were not for the delicacy of the rest of the features, They plat their hair, which often covers the back as low as the waist, and is sometimes so spangled with the gold coins of the country as to wear the appearance of male armour rather than feminine ornament. In-doors, they are grace-

ful and quick, and walk well; but when they appear abroad they are almost wholly enveloped in a shawl, which passes over a high horn upon the head, and, held by both hands, conceals all but a portion of the face; upon their feet are red slippers, without heels, and worn over yellow boots, which cause an awkward motion of the body, from the necessity of shuffling as they move to keep on the slippers, and destroy a great portion of the grace by which nature has favoured them.

But the head-ornament of the fair Maronites, which every reader of the Bible will remember was worn by the most ancient people, is of the most extravagant kind that ever came into the minds of the women of any country to invent. It can be compared to nothing but the horn of the fabulous animal that confronts the king of the beasts in our royal arms. It consists of a hollow tube, usually of silver, from about eighteen inches to two feet in length, is about three or four inches in diameter at the lower end, and about two inches at the upper, and is placed upon the head with the small end inclining a little forwards from the perpendicular. Over this exalted ornament is placed a handkerchief or a shawl, which ties about the throat to secure the horn. It is only worn out-of-doors, or during any especial ceremony within; but while we were in the Lebanon the Maronite women had not yet repaired the loss of a great number of their horns, which had been plundered by the Druses in a late attack upon their villages, and those who had not lost their highly-prized ornaments had buried them in the ground, where they intended them to remain until a period of greater security than they yet enjoyed should arrive. A young man, however, of the family dug up one from the lower chambers of the house, to exhibit to us, and a Maronite damsel put it on, covered as described.

As our arrangements did not permit a longer stay with our new friends, we informed them of the necessity of our departure, and requested we might be allowed to take leave of them in the manner peculiar to our country, by shaking them all by the hand, which, with their ready consent, we did very heartily as we bade them adieu.

We now returned to our encampment, which we found surrounded by the villagers. We entered our tents, however, and took our breakfast while the mules were being loaded; and when we came out, to allow of the tents being lifted, we found the number of the curious among the mountaineers had increased to a crowd.

But while we were still waiting for the completion of the arrangements for our departure, some of the elder of the women of our two days' acquaintance broke through the crowd, and approached us with their hands full of flowers, and requested us to accompany them a part of the way towards their dwelling in order to be introduced to some ladies we had not yet seen; and, when we consented, one of them took the lady of our party by the hand, and led her, as the gentlemen followed, to a grove of trees that were out of sight of the crowd, no part of whom, except some children, having followed us. Here we met the acquaintances of our friends, and the scene became of the most exciting kind. The ladies whom we now saw for the first time, touched the hands of our fair fellow-traveller as they presented their flowers, while our earlier acquaintances asked us several questions which, being without any dragoman, we could only discover to be such by the natural action and tone of voice which accompanied their words. Suddenly a fine-looking Roman-countenanced matron opened the shawl which bound the horn which she wore, and placing herself in

front of the lady with us, made the sign of the cross upon her breast, which at once opened our eyes, and the European lady immediately drew the same symbol of the Christian faith, which the gentlemen also repeated. On this the matronly dame threw back her horn, and seizing the European lady in her arms, kissed her on both sides of the face and embraced her with much warmth, while all the rest of her party kissed her hands, or clasped their own, and uttered exclamations, which it was impossible not to discover were those of unbounded joy to find that the religion in which they persevere, in despite of all worldly disadvantages, had spread to the most distant parts of the earth, from which they believed we came.

After now taking a second leave of the Maronite ladies, we returned to the spot where we had slept, mounted our horses, and joined the caravan which was already in motion.

CHAPTER XLVI.

TRAVELS IN THE LEBANON.

The Emir Beshir's Palace—Turkish Soldiers—A Major's Drawing—The Colonel commanding—Agreeable Conversation—The Apartments of the Emir.

Upon joining our caravan, after taking leave of the Maronite ladies, we rode through the village of the Lebanon, and commenced the descent towards the valley before us by a winding path. From this we obtained a nearer prospect of the palace of the Emir, and the beautiful environs which surround it. The space that the eye now compassed combined one gay scene, such as it is impossible that the happiest visions of fancy could alone create. Steps which are formed upon the side of the mountain up to near the summit, were covered with the rich foliage of the mulberry-tree, at this time in the deep green of summer, and upon every plat the fig and the mountain oak were seen in their full luxuriance; while the white foam of a rapid torrent appeared amidst the darkest shades of the mountain vegetation, pouring down a deep ravine or falling perpendicularly from the rocky cliffs, to find its way to the stream which was seen winding its course between the mountains towards the sea, which it meets at Sidon.

When we reached the bottom of the valley, we despatched the mules by the more direct way between the mountains, and with our horses we ascended the

opposite hills by the road which led to the palace of the proper ruler of the Lebanon. The way was stony, but superior to those which are generally found in mountainous districts, and by noon we reached the palace, where we found a guard of Turkish troops. We had, however, no difficulty in entering, nor any delay save such as travellers meet before passing into any garrisoned castle; such, indeed, was now the condition of this the proper family residence and princely abode of the chief of all this country, but now converted into a mere barrack, while the superb apartments of the Emir had become the quarters of the soldiers of the Sultan, and the harem was defiled by the riots of the military enemies of the Prince of the Lebanon and his people.

The Emir Beshir, whom the treaty of peace transferred from our protection at Malta into the Sultan's hands, was still at Constantinople with his son, the heir of his rights; but the grandson of the Emir and his family occupied a smaller palace in the vicinity of the larger, and we visited them before we quitted the mountain.

Under the conduct of a sergeant, we first passed the great gates of the larger palace and entered an open square, cooled and adorned by fountains set in a large marble cistern placed in the centre. On two sides of the square there were colonnades and small apartments, and the superior apartments of the Emir, when there, were on the third side; while on the fourth there was an open terrace, with a parapet, commanding the view of the opposite mountain, including the village from which the lady of our party had taken her sketch, and the mighty ravine through which the waters of the river before mentioned flow to the sea.

After passing the open square, we were led to the quarters of the major on duty, and we found this officer

sitting upon his heels, after the Turkish mode, upon a low divan. He was occupied in examining accounts with a Greek, who was the assistant physician of the garrison, and he received us with the cool carelessness of a Turk, without rising or making the accustomed salaam of the country, yet with the words, which indeed we more valued, in our own native tongue: 'How do you do?' The Greek then requested, in the major's name, that we would seat ourselves upon the divan opposite, and a conversation was begun in English; but we soon found the gallant Turk's stock of words insufficient for its continuance in our tongue, and we were glad to avail ourselves of the Greek's aid in interpreting the French language, which we used, into the native tongue of the Turk.

But the few words of English that the major had pronounced upon our entering his quarters naturally led to inquiries on our part respecting his travels, and by what means he had obtained any acquaintance with our language; and we were surprised to find that he had been at school at Woolwich while young, and spent four years in England. He, however, excused his deficiency in our tongue by informing us that during the last two years he had scarcely heard or had occasion to speak a single word in English, which had almost obliterated a very fair knowledge which he had of the language when he left England. But in order to show us the advance that he had made in his studies, he desired the Greek to reach from a shelf the only two books he had at present with him, and these were the 'English Spelling Book' and 'Peter Parley's Tales,' both of which he said he had studied attentively.

After this he informed us that he had been present at Queen Victoria's coronation, of which he spoke in terms

if his words were well rendered, of perfect enthusiasm for a Turk.

Our conversation turned to the subject of courts and forms of government in the European nations in general; but, as we found we had all the talk to ourselves, we discussed the progress of the fine arts in the East and the West, in which we found we had touched the right string, for the very mention of the fine arts seemed to arouse the brave soldier; and when we mentioned the talent which the lady with us had just exercised in drawing the very palace where we now found ourselves, he jumped upon his feet and reached a roll of paper, which he laid open before us, in full confidence of its displaying his own excellence in the same art.

The picture which the major now exposed was a coloured drawing taken by him from the hill on the opposite side of the valley, near the spot from which we obtained the view above mentioned, and it was without exception the drollest specimen of the fine arts that either of us had ever seen. The ample drawing was laid out upon the ground before us, and our heads were bent over it for some minutes before it was possible for either of us to discover what in the world it could be intended to represent. It became, however, apparent that a palace and wide pleasure-grounds were represented; but there was so little distinction between the stone shafts of the columns of the palace and the bodies of the trees flourishing on the front ground, that the trees that were near the palace were confounded with the architecture of the building, so that, if it had not been for the gay colours which represented the heads of the trees, it would have been difficult to discover the difference between a mulberry-tree and a stone column. Moreover, the perspective of the picture generally very much resembled

that in some of the Chinese drawings, where the most distant objects shine in the deepest colours and occupy the greater number of inches in the piece. But what was it possible for us to say when the eye rested upon certain details in the picture? And here I must assure the reader there is no exaggeration in what I am writing. To have mistaken a deer sleeping beneath a fig-tree for a milch cow might not have seemed very monstrous; but when what we had taken for a sprawling camel proved to be a delicate gazelle, and what would have passed very well for a hyæna or wild boar, turned out to be a sheep, Gravity was not able to maintain her equanimity without a painful effort. What could we have done, had not the painter been his own showman, and with the most happy foresight anticipated the questions we could not have ventured to ask, by naming the more prominent objects in the picture? The lady of our party, however, that we might not seem wholly silent concerning the peculiar beauties of the painting, pointed out some right lines which represented certain portions of the palace, and observed that these were drawn with great precision, and seemed to her, as far as her memory of the view could carry her, to be extremely exact, which much gratified the major.

The good officer had at least reason to be pleased with the attention we gave to the details of his drawing, which he now rolled up and replaced with a satisfaction which was agreeable to us to witness. He then informed us that he had just despatched a copy of it to the Sultan, and that although he confided in the judgment of his sovereign for his royal approbation of one of his officer's progress in the fine arts, yet he waited in anxious expectation, on account of the work being a little deviation from the law of the Koran, which, like that of the

Pentateuch, forbids good Mussulmans making the likeness of any living thing whatever. But we told him that we thought he need have little fears on that head, which agreed very well, as we learned, with his brother officers' opinions, though we may conclude not precisely upon the same grounds.

After this exhibition we had some conversation with the soldier concerning his opinions of the condition of society and the general advancement of the people in Europe, as compared with the same advantages in the East generally, and we found him ready to allow us to be in advance of the Eastern people, not only in science and the arts, but even in morals, which is, however, certainly not the opinion of good Mussulmans in general.

We made some inquiries concerning the chief duties of the Turkish soldiers in the Lebanon, which he informed us were the suppression of the feuds and desolating wars between the Maronites and the Druses. He informed us also that they had then 5,000 Turkish soldiers in the mountains, 1,500 of whom garrisoned the palace itself; and that during the reign of the Emir Beshir the country was tranquil, but that after his departure, until the arrival of the Turks in sufficient force, the wars between the two rival people had been carried on, accompanied with the most frightful barbarities; and he confirmed what we had heard before, that even the women among the Maronites fought with desperation in defence of their dwellings, which had not long since been attacked in several villages and plundered and destroyed by the Druses, but that since the arrival of the present force the feuds had been suppressed. Moreover, he informed us that the Turks had lately had an engagement with the Druses, who he described as usually the aggressors in the native wars, and that the

troops of the Sultan had killed 600 of their enemy with only the loss of twenty Turks; but he confessed the superiority gained by the soldiers over these brave but disorderly mountaineers was the natural result of their discipline.

While we were thus engaged, a sergeant janizary announced the desire of the Colonel commanding in the Lebanon that we would visit him in his bedroom at his quarters, as he was too unwell to receive us in any other apartment, to which we of course readily consented. The major, the doctor, and a guard of honour attended us, and we found the turbaned commandant sitting upon the edge of his bed, after the manner of the orientals upon their divans, and wrapped in a superb coloured shawl. As we entered we received each separately the accustomed salaam of the Turk, whose hand was first laid upon the heart and then upon the forehead, which we returned. The colonel then requested us to take our seats upon a divan opposite the bed, when we received from him the warmest compliments of a good reception, accompanied with orders to all present to facilitate the accomplishment of every wish we should express as long as we remained in the palace; after which he turned to us and added what scarce needed the Greek's aid to enable us to comprehend—that he hoped that our stay would not be less than some days.

We acknowledged the attention and kindness of the commandant, with many regrets that our arrangements did not permit us to remain more than a few hours at the palace, which the colonel said was the more painful to him as his state of health did not permit him to entertain us in the manner he was desirous of doing. Coffee and *tchebook* were now, however, brought, and our conversation took the natural turn which our

relative position to each other suggested. The colonel, with as much curiosity as a European might have felt concerning the amusements of the ladies in the harem, desired to know the feelings of the lady with us upon what she had seen and felt during the arduous journey we had accomplished, and especially in those parts of it which were the most dangerous.

The lady replied in words few and fitting; but her partner added, to completely satisfy the inquiries of the Turk, that if we might judge by the lady's general behaviour, she certainly had exhibited a degree of fortitude far beyond that usually attributed to her sex, and this during the whole time we had been travelling.

The commandant then informed us that the way upon which we were now about to enter was perfectly secure, or if it had not been so, he would have offered us a competent escort for the remainder of our journey; and, in return, we expressed our surprise at the order which we found established in the Lebanon, so lately a prey to discord and civil war.

The colonel inclined his head in acknowledgment of his sense of our remark, and the conversation turned upon the comparative capacities of the countries of Europe and the countries of Asia, to afford those enjoyments which are sometimes the chief pursuits of mankind; and it seemed to be admitted on both sides that every sensual pleasure could be in a superior manner enjoyed in the East, but that in Europe we had mental pleasures unknown in this part, at least, of Asia; and that if our pursuits in acquiring wealth, our struggles for maintenance of a certain position among our countrymen, and the unquiet condition incident to popular government were opposed to the mental tranquillity in which Asiatics indulged, they tended to stimulate science and the arts,

which produced the enjoyments that were the substitutes among us for the pleasures of the East. Moreover, it was agreed that the pleasures enjoyed in Asia wore out by time; whilst those which we enjoyed, when combined with the moral principle of humanity, not only endured through life, but, as it seemed both by the Mussulman and Christian law, had reference to a future state.

We thought, as we conversed, that an interest which the Turk seemed to take in our account of European enjoyments was probably but of transient character, until he informed us that what we had said, and the sight of a European lady of sufficient enterprise and fortitude to undertake and accomplish the journey we had made, had increased the desire which he had long had of visiting Europe. Then, after contemplating the features and expression of our fair companion as she conversed apart. he turned to the Greek who was near him, and in an under-tone requested him to inquire of myself whether the lady that it gave him so much pleasure to see was not a great exception to her sex, even in our land of action and energy.

In answer to this I could not say she was not an exception, but I related two or three heroic actions registered in the female annals of our country, and then ventured to observe, in which I trust I did no violence to truth, that the instances recorded, afforded the proof they could not have in the East, that enterprise was not so much a quality of the animal as of the spiritual part of our nature, and that the mind was often as much cultivated, with only slight indispensable variation in the direction of knowledge, in the women as in the men of Europe.

We now thought it time to apologise for the fatigue we must have occasioned the commandant, to which he

replied by further regrets that he was not in a condition to entertain us in a manner that he wished to do, and added a warm invitation to us, that in case we should pass that road on our return, we should spend a few days at the palace.

After these compliments we rose from the divan, made our salaam, and proceeded, under the escort of our earlier friends, the Major and the Greek, to visit the apartments of the palace, which had been the usual dwelling of the Emir and his family in the days of their prosperity.

We first ascended a flight of steps which led to an open hall, and then another flight, whence a corridor conducted to the apartments of the Emir, four only of which I shall mention as particularly as the short stay we made at the palace allowed me to remember.

We were here introduced into the harem, which, for general arrangement and position, was contrived, both with regard to the protection of the ladies and their enjoyments, in a manner which excited our praises. But the exquisite workmanship of its details, some of which were in marble inlaid with ivory, and others of delicately carved wood of a variety of kinds and colours, was beyond anything we had expected to see. Yet there was not at this time any movable furniture in the apartment. From this we were led to the chief summer apartment of the Emir, which was of smaller dimensions, but the workmanship displayed within it even surpassed that of the harem itself. The floor and the divans were of the most precious marble of Italy, but there was here also no movable furniture.

From this we were conducted to the refreshment chamber. This apartment is large, and is paved also with the marble of Italy. In the centre stands a reservoir of the same material, just high enough to allow

the elbow of a bystander to rest upon it, and from this four fountains throw up four narrow streams, which mingle as they break into drops below the curve which they form. In the centre, and above the point of union, is suspended a fantastic vessel of flowers, which is now and then watered by the sparkling element, when it is diverted from its course by sudden gusts of air from the open windows of the apartments. The parapet also of the reservoir is covered with flowers and other cool and refreshing symbols.

Four or five domestics were in attendance, and from large glass bottles they poured out sherbet, straining it through fine muslin into glasses, which were handed to us upon a silver waiter of chaste workmanship, with a border of fresh gathered flowers.

From this we were conducted to the baths, and next through the minor offices and apartments of the palace; after which the lady with us sat down, under the protection of the major, in addition to her usual supporters, and, in the exercise of her high talent, made an exact drawing of the harem of the Emir Beshir.

After this we took leave of the major, and proceeded to visit one of the younger branches of the Emir's family.

CHAPTER XLVII.

TRAVELS IN THE LEBANON—(*continued*).

A Younger Branch of the Emir's Family—The Lebanon Princess' Curiosity—Comparison between the Two Ladies—The Lebanon Prince's Politeness—A warm Adieu.

We had received, while we were in the palace of the Emir Beshir, an express invitation from the grandson of His Highness, who had been permitted by the Grand Seignior to remain in the Lebanon with apartments assigned to him in the proper hospital of the mountains, where he resided with his family as an exile on the very estate of his father in his own land, and we were conducted to his residence by the doctor, who had already so kindly served us for interpreter.

When we came to their dwelling, the gate was opened and we immediately entered the usual quadrangle of a considerable Arab building, which was furnished with divans and tables; and here we learned that His Highness the Prince was in the enjoyment of the luxurious siesta of the East, and that we should have to attend in the open apartment until he awoke, unless we particularly desired that his slumber should be broken, but that Her Highness the Princess would attend in a few minutes; for, although it appeared that she also was asleep, yet as the European lady had received a message from her with an express invitation, the attendants were certain she would wish to be awakened, or, indeed, had it been otherwise, it would not

have required the same formalities or caution in arousing her from her slumber, as seemed to be necessary in regard to the Prince. We had therefore but to wait a few minutes before the Princess made her appearance, for she was no sooner informed of the arrival of the foreign lady, than she hastened with just desire rather than mere curiosity to see the enterprising traveller of her sex, who she had heard had crossed seas, deserts, and mountains, and all, as her conversation soon discovered she believed, expressly to visit the metamorphosed palace of the Lebanon chief.

She came surrounded by her children and attended by her maidens, but although she moved with the slow step of state, she broke suddenly upon us, and being unveiled, she started for a moment, when, after uttering a natural exclamation of surprise, she concealed her features by a veil which had been probably just thrown aside. Thus, had it not been for this piece of good fortune for the gentlemen, the European lady might have been conducted to the Princess's private apartment, and we should very likely not have seen her hostess.

The Lebanon Princess, however, soon recovered from her fright, and threw aside her veil, for which our Greek friend told us we were indebted to the presence of the foreign lady. Nevertheless, as already observed, we had not before seen any Christians within doors veiled since we entered the Lebanon, although the custom is universal without doors wherever the Mussulman population prevails. The Princess was young and of extremely pleasing manners, and the moment she had gained her self-possession, she invited her fair guest to take her seat upon the principal divan, and then seated herself beside her. She next desired the doctor to express the high gratification she felt in entertaining so unexpected a visitor, and

to ask if her guest would take the *tchebook*, for she had heard that this was not the custom of the ladies in Europe, and the hospitality of the East is too delicate to be absolute or easily offended with the stranger who might not choose, or might not be able, to adopt the customs of the country; but being answered, that as her guest had adopted the character of a traveller in which she was seen, and had yielded to every custom of the countries through which she had passed, when they did not seem to her essentially vicious, she could smoke the *narghil.*

The Princess expressed herself delighted at this information, and the *narghil* was immediately handed to both the ladies, with coffee; but etiquette did not permit the three gentlemen, who might be regarded as intruders in the harem, to be put upon the familiar footing which the *tchebook* or *narghil* supposes.

As soon as the ladies were well engaged with their exhilarating pastime, the Princess exhibited great curiosity to hear something connected with the travels of her fair visitant, the perils especially of the sea and the desert, and by what miracle she had acquired the courage and fortitude she must possess to overcome the natural deficiency of her sex for an enterprise which appeared to the comprehension of ladies in general full of dangers and difficulties too great for one of their sex to surmount.

To these inquiries, the guest of the Princess gave such an account of all she had seen and felt, as filled the Princess with delight, who, after warmly expressing her satisfaction, declared herself desirous to know something respecting the impression made upon the mind of a European lady by the inspection of the palace which we had just seen; and such were the raptures which had certainly been felt, and such the impression that the novel scene had made upon a mind which seemed to have acquired a par-

tiality for eastern tastes, that the reply placed the Maronite royal residence above many inhabited by sovereigns in Europe. It is, indeed, a fairy habitation, and amidst the grandeur of the surrounding scenery, it cannot fail to excite the wonder and admiration of all who behold it. It is not a mean image, but the sensible embodiment of many an airy fabric in the 'Thousand and Seventy Nights.'

After this the comparative beauty and dress of the ladies of the East and the West became the subject of our talk, but it did not lead to any remarks on the side of the Princess, that left with us much impression. She did not, indeed, in my opinion, fully maintain the character which we thought her first inquiries and her admiration of the heroism of her guest seemed to give promise.

The three gentlemen sat opposite the Princess; and, as I had not turned my eyes from the contemplation of what upon the first appearance seemed strikingly beautiful, I am certain, whether it were by design, or accident, or coquetry, that Her Highness had not once so much as looked in the face of either of the three gentlemen that were present, but she appeared all the time occupied with the examination of the features and dress of the European lady; and when we tried to draw her attention to such subjects respecting our travels and the customs of Europe as we thought might the most engage her curiosity, nothing seemed to excite her interest so much as our account of the distance at which our home was situated, and the painful labours both by sea and land which she conceived we must have undergone to arrive at what to her seemed the centre of the earth, and the spot the most favoured by heaven throughout the wide compass of the terrestrial globe.

The interview, indeed, so far rather disappointed us.

and while the lady with us did all in her power to draw from the Lebanon Princess what it was certain would have given us the greatest interest, the gentlemen were witnesses of the existence of the immense gulf which separated the two intelligences—the simple understanding of the eastern Princess, from the natural and polished talents of the lady of whom it would be as ridiculous to speak in the language of flattery, as it might be unpardonable to omit the opportunity of such few remarks as naturally arise on any occasion so rare.

The Princess and the European lady were seated side by side upon the divan, inhaling the exhilarating vapour of the *narghil*; but while this occupation was the sole particular in which any resemblance could be discovered in their deportment, the greatest disparity appeared to exist in the thoughts which engaged their minds. While those of the Princess were betrayed by the minute examination which she made of the features and dress of the European lady, the latter seemed to be occupied in an endeavour to find out any susceptible point where she might stamp some useful impression, one single ray of intellectual light upon the soul of the benign, but apparently [illegible] structed, Princess.

The amiable lady of the Lebanon was sparkling with diversely-wrought ornaments of pearls and precious stones. A tiara above her forehead adorned her head with a profusion of pearls; dark-brown tresses, intermingled with gold and silver tassels, fell upon her shoulders and about her neck; a richly-embroidered handkerchief was thrown round her throat, with a gaudy yellow tunic, which did not wholly conceal her bosom, and she was girded at the waist by a rolled shawl, which appeared sadly in keeping with the rest of her ornaments; but we learned from the Prince, not then present, that this was only now worn to

conceal the too-apparent approaching accouchement of his spouse; and beneath her tunic appeared the loose trousers of the East, tied at the ankles over yellow boots.

The dress of the European lady was simple, consisting of a blue gown, made tight around the waist by a sash, loose sleeves, Turkish trousers, and yellow boots, while the yellow and red coiffure of the Bedouins, the only proper security against the rays of the sun, covered her head and hung down on either side and behind, concealing everything except the front face and throat. Thus the *narghil*, which each of the ladies held in her right hand, was the only thing apparently common to both.

The eyes of the ladies seemed once in particular to meet. Those of the fair Northern fell to the ground, but those of the adorned beauty remained intently fixed. The countenance of the Princess had already changed from the expression of good-natured simplicity to what was more difficult to comprehend. In her ignorance of the outer world, she had perhaps never dreamed of receiving in her apartments one of her own sex above the ordinary standard of beauty. I do not know whether these appearances were exactly so revealed to the fair guest of the Princess; but there appeared to be with the European lady a presence of mind superior to the discovery of her thoughts, which, however, it was evident were not those of the Princess, but more probably as superior as knowledge and genius are to the childish amusements of the Turkish harem.

A young male slave now brought the tidings that His Highness had awakened, and was prepared to receive the strangers; upon which the Princess rose from her seat, took the hand of her especial guest, and led the way to the private apartment of His Highness, and the gentlemen followed.

As we entered the Prince's apartment, His Highness rose from his low divan, and placing his right hand upon his breast, made a slight inclination of the body, and with a grave air bade us recline. The Princess sat down, and we all followed her example—not, as in Northern climes, huddled together around a fire, or by parties of three upon a divan much too small for two in the East, but around the room, not one certainly approaching within several yards of another. It, however, so happened that the lady of our party was placed between His Highness and his spouse, and the travelling gentlemen sat immediately opposite the Prince, while our Greek interpreter stood near His Highness's right hand. The scene, indeed, was one in which a painter would have found no difficulty on the score of variety of dress, figure, age, and expressions of countenance.

The eyes of all the natives present, from the Prince to the slaves, of which there were several in attendance, were fixed on the person of the stranger lady. She was doubtless the first European of their sex that any of the women, of whom there were several present, had ever seen.

His Highness now inquired, addressing himself to the foreign lady, whether there were any more of her sex in Europe who could support the fatigue and perils of such a journey as she had made; to which the lady addressed replied, that there were many who had enterprise enough to desire so to do.

This brought on a conversation between the Prince and his lady guest, that was remarkable for the effects it seemed to produce upon the persons present. The Prince, as he listened to the interpretations of the Greek, seemed to forget all that was about him, while he reflected upon the observations made upon the difference between Euro-

pean manners and the manners of the Eastern people. But after a sufficient discourse upon these subjects, the foreign lady, who seemed quite unconscious of the jealousy she had occasioned, made known to the Prince our desire to take leave, when she was answered by a pressing invitation for us all to spend a week in his apartments.

The angel of darkness, when he first stumbled upon the happy pair in Paradise, reflected, doubted, and after confirming himself in evil, could not have more distinctly betrayed his envious feelings than this amiable Princess of the Lebanon betrayed hers.

But this scene was of short duration, for His Highness was given to understand that our arrangements did not admit of our staying even for the night, as our carayan was already four hours in advance. The Prince, upon this, seemed satisfied, or did not know whether a further offer would be in accord with our European manners.

Our last and parting scene here was not unaccompanied with the same manifestations of suspicion or jealousy on the part of the amiable Princess. We all rose, and as we made the accustomed salaam, the Prince, in returning it, accompanied his actions with warm expressions of kind wishes for our safety and happiness. But what was naturally and gracefully performed by His Highness, was constrainedly seconded by his wounded spouse; but amidst the enforced ceremonies which accompanied her expressions of regret, if she concealed her feeling from the Prince, whose mind was probably too much occupied with the thoughts which the time suggested to perceive what had been otherwise apparent, they were not the less observable by the male Europeans present. Upon the

whole, therefore, we left this palace with the most favourable impression of the goodness of all its inhabitants, but not so well pleased with ourselves for causing the royal lady, whose kindness had so strongly impressed us, the pain she evidently felt during our stay.

CHAPTER XLVIII.

JOURNEY TOWARDS DAMASCUS.

Christian Peasantry—The Anti-Lebanon—A Dreary Country—View of Damascus.

We left the princely dwellings in the Lebanon as the tops of the mountains began to throw their welcome shades across the broad valleys which form so great a feature in the magnificent scenery throughout this district of the country. The mules had preceded us, and we first took a winding path which led round the brow of the mountain range which forms one side of the curve in which the grand palace of the Emir stands. There was no descent in the pathway, before we opened a full view of the grand and more open ravine which extends in the opposite direction to that of Dier el Gamman. The lower country from this height presents rather the appearance of a great gulf than a fertile valley, while the projecting steps of the mountains on both sides, upon some of which appear villages, display the most luxuriant vegetation.

We now gradually descended by an easy pathway towards the cultivated land, which forms an open continuation of the ravine. We had some time since sent one of our Arabs forward to halt the caravan, in order that we might reach it before night; and before the day closed, we came suddenly upon our tents, pitched in the very midst of the vegetation of the rich valley through

which we were passing. A part of our camp had been placed upon a small patch of grass, and the remainder near a plantation of mulberry-trees; while in every direction the view was interrupted by the broad-leafed fig-tree, of superior growth to any we had before seen, and immediately in front of the encampment ran a narrow rapid stream, which, at a short distance further, fell from a precipice, and was lost to the sight amidst the verdure through which it passed to join the stream which divides Dier el Gamman from the territory of the Emir Beshir.

The day had been one of agreeable adventure, but also one of fatigue; we were therefore happy in finding our supper ready on our arrival, and we retired for the night almost as soon as we had partaken of the frugal meal which experience had taught us to be the best adapted to the traveller exposed during whole days to the burning rays of a Syrian sun.

We did not see any of the inhabitants of the vicinity in which we had encamped until the following morning, when several agriculturists who were passing by, stopped to satisfy their curiosity in well examining us. Their manner was the same as that of the inhabitants around the castle, and they expressed the same unbounded delight when informed that we were Christians.

On recommencing our journey, we continued to march for a short distance along the fertile vale in which we had encamped, when, turning abruptly on the right, we ascended another division of the same great chain of the Lebanon by a road of the worst description. We attained the summit, however, in little more than two hours, and the view from this was in its character novel to our experience. Immediately in front of us, we looked upon a broad plain, divided, cultivated, and exhibiting the green, yellow, and dark colours of the vegetation it produced;

but no sight of the olive, the mulberry, or the fig, and no appearance of villages or towns.

Beyond this plain, the irregular and lofty anti-Lebanon stretches north and south, receding in distance from the range on which we now stood towards the north, and curtailing the breadth of the plain in the opposite direction, while its summits at this time—the 26th of May—were, as far as the eye could reach towards the South, covered with snow.

We again descended a pathway which led in an oblique direction along the mountain towards the south, and we did not fully reach the plain until the space between the mountains, which, as above mentioned, grew narrower as we proceeded, was greatly contracted in breadth. The whole of this side of the mountain was covered with wild vegetation, and the air was perfumed with a quantity of broom in full flower as we passed by; but the ground was rocky and irregular, and we did not here perceive any attempts at cultivation, or any human habitations.

When we came to the plain, we experienced the greatest transition and variation of temperature to which we had been hitherto subjected; but the heat which we now felt was not attended with any exhalations or unwholesome vapours, which sometimes account for the absence of such villages as are usually seen upon fertile lands.

Before we reached the anti-Lebanon, we crossed a stone bridge thrown over a rapid stream running towards the south. Soon after this, upon turning to the left, we approached a broad defile, by which we gradually ascended these mountains, and within which we could distinguish the village of Hieter, which it was our wish to attain that evening, and we arrived in its vicinity just as the sun sank behind the mountains over which we

had passed during the early part of the day. Here we encamped for the night.

On the following morning we broke up our encampment at an early hour, and continued to ascend by a very gradual rise amidst a mass of shapeless rocky hills, which put us in mind of the sterile mountains of Judæa; after which, without any considerable descent, we entered upon a broad, slightly undulating plain, beyond which the mountains seemed to rise as we advanced, like hills whose summits are seen while their bases are yet hidden from sight, when we approach the land from the sea.

There was something in the natural features of this silent plain which impressed upon the mind a touching interest. No part of the desert had seemed to suggest the same feelings as we now experienced. We were between the anti-Lebanon and the hills which border the plains in which Damascus is situate ; and, during several hours that we were crossing from the mountains which we left in our rear, to the hills which we were approaching, there was not the minutest indication to be discovered of the existence of any living creature. It appeared to us like passing over a dreary waste after its former inhabitants had perished, without leaving a monument to mark their transient existence.

The conversion of St. Paul, which is supposed to have taken place in this vicinity, recurred to our minds ; and remembering that the aid of secondary and natural causes have not always been rejected in the performance of miracles, I could not avoid feeling that the gloom of this plain had much aided the conversion of one of the cruel persecutors of the Christians to one of the most active of the immediate followers of the Saviour.

As soon as we arrived at the eastern boundary of the plain, we began to ascend the sterile hills upon which our

eyes had been some time fixed; and the first indication that we had of our approach to some habitable portion of the globe was a distinct view over a broad plain, in the midst of which we presently caught sight of the city of Damascus, seated amidst the same luxuriant vegetation which abounds in the valley of the Nile.

In the midst of this verdure, and half concealed from view by the excess of vegetation, stands this remarkable city. Hundreds of white minarets that adorn its numerous mosques are seen rising above the luxuriant green, exhibiting to the traveller who has passed through the desert, so fair and beautiful an object, that his immediate impression is, that he sees for the first time the spot of the earth in which he would be willing to bargain beforehand for a residence for the rest of the time he may spend upon earth.

After descending from these rocky hills we came upon a fertile district, and before we had far advanced, we found mud walls on either hand, which conduct to the city amidst the richest growth of the exuberant and widespreading walnut, the poplar, the olive, the ash, and the willow, which shut out every distant object from sight; so that it was not until we reached the very gate of Damascus that the expectations conceived at the first view from the hills were disappointed.

CHAPTER XLIX.

DAMASCUS.

The Christian Quarter—Difficulty about the Lady—The Bazaar—The Grand Mosque—Caravans between Damascus and Bagdad—Ladies in the Bazaar—Manner of Mussulmans passing the time.

We passed the gates of Damascus without question. The street which leads thence to the Christian convent, to which we directed our guides to conduct us, was new and well paved. There were very few passengers near the gate, and we halted for a moment to take a survey of the form and appearance of the houses. They were evidently built of unbaked brick, plastered with mud and straw, and apparently without the slightest indication of design or attention to beauty or regularity; and they were not only like those of the East in general, without windows on the ground floor, but they had so rarely any windows whatever in front, as to give to the street a gloom such as we had been far from anticipating after the gorgeous show which we had so lately contemplated from the hills.

As we advanced we came to a part of the street occupied by shops and stalls filled with vegetables and the gross viands of the East, and exhibiting little above poverty and wretchedness, while a canopy of reeds and matting everywhere shut out the rays of the sun, and at the same time the air, of which such situations stand in most need.

From this we turned and entered a gate, which led immediately into the Christian quarter, at a very few steps within which stood the Latin convent, at which we wished to take up our abode. On our application here, however, we encountered the usual difficulty regarding the admission of the lady. The superior, nevertheless, conducted us through some dirty courts to a miserable adjoining building, consisting of two windowless and dirty apartments, to which he said the lady might be admitted upon his blocking up the passage which led to the convent, and opening a way into a street which passed at the back of the sacred edifice; but as our servants seemed to think they could find lodgings for us in some Christian family, my friends declined remaining here until we had made the attempt proposed; and after a due search we were successful in finding quarters that suited my fellow-travellers, which left the way open for my admission into one of the cells within the convent, which I engaged to occupy; and from this time until some few days before our departure from Damascus, I saw a very little of my constant companions during the interesting journey we had performed from Jerusalem to Beyrout, and that which had occupied the last few days.

On the morning after our arrival at Damascus I left the convent to take a general view of the town, accompanied by a Christian Arab servant whom I had engaged at Beyrout. Our first visit was to the Grand Bazaar, which all the people of the East so highly extol, and I was not disappointed in what I had been given to expect. For richness in every article of Persian and Indian manufacture, besides the silks and other productions of Syria, it seemed to me inferior to none of all that I had seen in the East, while the arrangements, as far at least as might content the eye of a stranger, are superior to those of the

bazaar of the great Ottoman capital. The grand bazaar at Constantinople is within a series of gloomy arcades, crowded with a confused profusion of articles for sale, while the arcades here are broad, and light, and airy, with covered ways, in which every article of merchandise is displayed to the best advantage, and every vendor sits with a cheerful air, such as belongs not to a Turk, and all are richly or gaudily habited, and wear turbans, which graceful head-dress has been more or less exchanged for the red cap in the other parts of Syria.

This uniformity extends also to the exterior of the stalls, before which is constructed a sort of platform, generally divided in the middle to admit of entering into the depôt of goods, and in the better stalls these are neatly railed in front and on both sides, and within them the vendor sits, pipe ever in hand, awaiting the advent of his customers.

I was in want of a few trifling articles, which I took the opportunity of purchasing, as soon as I had walked through the chief bazaar; and I shall describe the manner of my first bargain in Damascus.

I first requested my dragoman to ask the price of a sash, which appeared to me to be such an article as I was in want of, and which was hanging upon a string that passed immediately over the head of the vendor, who was enjoying his *tchebook*, and which was not more than a foot above his turban as he sat. Instead of reaching the sash, however, he immediately desired that the *howager* (master) might be requested to seat himself within the rail and smoke a *tchebook*, to which, as soon as informed of this, I complied; and I was scarce seated before coffee was also brought from the stall of the kind found in every bazaar in the East, from which the operations of the purchasers are watched, and coffee kept

ready to be served. The man, however, who serves the coffee does not officiously interfere, but waits till he sees the *tchebook* offered and accepted, and then usually brings the coffee without its being demanded. I did not at first know, so little is here the variation in the dress between the native Christians and the Mussulmans, that I had addressed a Christian. As soon, however, as I knew the merchant to be of the European faith, I endeavoured, through my dragoman, to draw him into conversation concerning the condition of the Christians generally of Damascus; but it was unavailing, and our discourse was confined to the sale and purchase of the sash, with the strained compliments common in the land.

We next directed our steps towards the Grand Mosque, the dome of which we had plainly seen from the hills before we entered the city; but we found the noble edifice of Mussulman worship so enveloped, so buried in the midst of the bazaars and covered ways, that it was impossible to obtain a fair view of any considerable portion of the exterior, and if we had entered the building, it is probable that the most cunning disguise would not have saved us from such treatment from a number of Mussulmans as we might have long remembered.

With the only peep we could obtain of the interior of the building, which was from the street, nothing was to be seen but the wall opposite; but as I found this view so unsatisfactory, I proposed to my Christian dragoman, as there appeared to be no guard present, that we should at least approach a little nearer the proper entrance of the mosque, to obtain a somewhat better view of what really was to be seen within; but as the good fellow had no answer to make to this, I stepped out a few paces, and arriving safely at the proper door, I put my head, at least, within, without pulling off my shoes. There were two or three fellows, whether

guardsmen or not, lying apparently asleep on one side within the entrance, and there were about a dozen others engaged in prayer at the different parts of the grand court of the mosque, so that I do not believe that I was seen by any one. But what I saw did not by any means disappoint the expectation excited by some accounts of travellers who have had opportunities of inspecting the interior of this mosque. We observed that the floor was paved with marble, and, according to the best authorities, the mosque was between six and seven hundred feet in length and one hundred and fifty in breadth. In the centre is a spacious cistern surrounded with colonnades, whereat the Mussulmans perform their ablutions before offering up their prayers.

A more characteristic feature of Damascus is to be seen in the khans, or depôts of merchandise appropriated to the wholesale merchants. They have here their counting-houses as well as their grand stock of goods. These depôts consist of great stone buildings, with each a dome, and in some instances they have arcades, and they are no mean specimens of the Moorish, or more properly Saracenic, style of architecture; but when I saw them they were nearly empty of goods, by reason of the delay of the caravan from Bagdad, the most remarkable city with which the merchants of Damascus trade.

Some idea may be formed of the extent and importance of the commerce between Damascus and Bagdad, by the character of the caravans by which it is carried on. In the ordinary course of their commercial affairs, the merchants in each of these cities receive and despatch two caravans annually, each of which employs between twenty and thirty thousand camels. But the last of these had been exposed to a predatory attack from the Bedouins of the desert, who had retired after the capture of two

thousand camels and their loads, but, according to information received at Damascus, with the loss of three hundred men. Thus the caravan which was now expected, and which arrived, or, at least, began to draw its slow length within the walls of Damascus before we quitted, had found it prudent, instead of directly passing the desert, to come by an indirect route, and had been five months upon the road.

A little before three o'clock in the day, at which hour the bazaars are closed and business ceases, I observed a great increase of ladies among the purchasers. The women of Damascus generally veil completely, but with a material so flimsy that their faces are hardly concealed; but while in the bazaars, and engaged with their purchases, this veil is usually put aside, and a kind of burnouse is thrown over the head, which effectually conceals their faces. Yet such stolen glances as I have occasionally been able to obtain at the bazaar, did not give me reason to rate that agreeable attribute of the fair portion of our species which we call beauty lower at Damascus than that of the specimens which we had seen in the Lebanon.

The same evening I strolled through some of the more public streets, and entered several of the coffee-houses; but I was as much disappointed with these places of public resort at Damascus as with those of all the other cities of the East which I had visited. The houses are for the most part placed by the side of a running stream, which is their chief recommendation. The divans within them are fantastically painted, but by no means exhibit generally either elegance or cleanliness.

The coffee-house which seemed to be the most frequented here has the waters of the River Barrada, which passes through the city, introduced beneath its entire floor, which is a mere roofed platform supported upon

shores, and open on all sides. This is at night lighted up with numerous lamps, and is altogether the gayest object to be seen in the town. Here I passed one of the first evenings of my sojourn in the city, and as I sipped the precious juice of the burned berry, and puffed the everlasting *tchebook*, my thoughts were occupied in the contemplation of that calm, placid disposition which the Arabs and Turks seem to possess when engaged with this substitute for the more active enjoyments of a civilised people.

The Mussulman's means of passing his leisure hours show the poverty of Oriental invention in search of pleasure, and the barbarity of such governments as have never dreamed of introducing those means of relaxation and enjoyment which in European countries exercise the fancy with what gratifies the sense. A Turk or an Arab sits himself down, not, I feel assured, in what is charitably called by some travellers calm contemplation, but occupied with the only source of enjoyment with which he is acquainted, which is forgetfulness. As 'Nature abhors a vacuum,' so the spirit of man delights not in absolute rest, beyond the few hours of sleep necessary to restore the tired senses, and the *tchebook* leaves just excitement enough to fill the otherwise 'aching void,' which would be as painful to endure as the *ennui* which the evening often brings to those who have made the business of their lives the enjoyment of pleasure given for recreation, or have accustomed themselves to the grosser pleasures of sense, unmixed with what touches the imagination or improves the understanding.

I had never anywhere known any exception to this unmixed and gross species of enjoyment, except in one or two of the coffee-houses at Cairo, where, it has been already mentioned, I observed portions of the 'Thousand

and Seventy Nights' sometimes recited and sometimes read. But the Mussulmans here have not even this resource. Born in pride, and nurtured in ignorance, they pass their existence without the feeling of any enjoyments but such as are sensual, so that we almost want the proof of their humanity that a foreign philosopher required before he would believe that the British discoverer of the laws of Nature which the Newtonian system embraces, was of the human species—the evidence that he ate and drank.

'Is not a *Turk* fed with the same food, warmed and cooled by the same winter and summer, as a Christian is?' In all this, indeed, the Turk is as the Christian. But to pursue these interrogatories a little further, 'Hath a *Turk* senses, affections, passions, the same as a Christian hath?' and here it may be answered, that assuredly these a *Turk* hath not.

CHAPTER L.

DAMASCUS—*continued.*

The Gardens—House of the Bagdad Merchant—Christian Ladies—The Interior—Conversation with the Ladies—The Monks.

AFTER a day or two's confinement at the convent from the effects of the damp air of the great coffee-house above the water, which the natives find so charming and refreshing, I renewed my walks through the city.

Having passed the bazaars with my Christian guide, we came to a less-frequented part of the town than I had before seen, through several of the streets of which we strolled. All here wore the general aspect of silence and gloom. Scarce a window better than a latticed grating was seen facing the street, while the invariable character of the dull edifices, which are of the same colour as the ground, gave to the whole a monotonous and uninteresting appearance.

We next visited the several gardens which form so remarkable a feature in the character and scenery of Damascus. The chief garden is, at certain hours, the resort of Mussulman ladies only, and is then shut against strangers or natives of the opposite sex; but it was now early in the day, and the gates were open to all who chose to enter. There were here irregular beds of shrubs and flowers, and grass-plots, with the greater part of the trees of the climate growing promiscuously, and the ground is enclosed within high mud walls.

We entered, a little later in the day, one or two of the better class of gardens, at the hours at which they are most frequented. In one of these there were many of the fair sex of all ages, both Christians and Israelites, but a very few men. As we walked in, there was a plot of grass encompassing a space of about twenty square yards, around which was a walk, and at the upper end of the plot stood a cistern of water, about which a dozen ladies were seated on the grass, sipping coffee and puffing the *narghil*, and the majority of them were unveiled. There was also a stall, beset both within and without by the fair sex of every age, splendidly dressed; but some that were unveiled here covered their faces as we passed them by.

Around the wall of this garden, which was not very extensive, were beds producing the largest species that I have seen of the oak, the sycamore, and the fig.

We next entered an inner enclosure, which was a mere field of grass and weeds, which were growing promiscuously under the shade of the walnut, the sycamore, and the oak. Several groups of ladies were here sitting on the grass, all seriously occupied with the *narghil*, and in more than a single instance one of the other sex formed a member of the group.

I had up to this time seen little that especially distinguishes Damascus from the other oriental cities I had visited, except the great caravansaries or khans. Moreover, the absence of any monuments of antiquarian interest, arising from the unendurable materials of which the present city (save at least the concealed mosque, of which the stranger cannot see sufficient to make any satisfactory observation), renders this city less worthy than many others in the East of a protracted stay; but, as I had determined to wait for the company of my late fellow-travellers, who were not yet satisfied, and entertained

hopes of getting admission at least to the interior of some of the private houses, I confined myself to the convent, occupied for the chief part of the day in writing these notes.

The consul had at first given us no hopes of being able to visit the interior of any palace, or any dwelling of one of the wealthier among the inhabitants, though there were said to be twelve thousand independent Christians in the city and nearly half that number of Israelites. Both of these bodies being oriental, they nearly evince the same desire to avoid exposing any signs of wealth, as well as to conceal the female members of their families. The difficulty, however, as far as private houses were concerned, was by-and-by vanquished by the fair traveller with us, who, through the kindness of the British consul, and by her purchases, obtained admission with her husband into one of the superior Christian houses, and I accompanied them while the lady made a sketch of a part of the interior of this family residence.

The interior of a Damascus house has something of a novel character even to a Syrian from any other part of the country, and it may be the same with the family that inhabit it; I shall therefore be a little more particular in my notice, both of the dwelling we frequented and of its inhabitants, than might otherwise have seemed to be justified.

The house to which we were introduced was that of a Bagdad merchant, who was one of the wealthiest Christians of the city. It has been above observed, that the Christians of the East, as well as the Israelites, have feelings and customs nearly in common with their barbarian rulers; and this, rather than any more definite reason, has still kept the European visitor from entering the

sacred interior of their dwellings. But to excite envy, by the display of comfort or wealth, which is very easy in any part of the Mussulman empire, is, especially here, to invite the spoilers whose robbery and oppression is often felt by the resigned and patient victims of a bad system of government, and laws which have been seldom administered with justice towards the Christians or Israelites.

The house in question was thrown open to our party, but it was not easy to discover with what feeling, or whether we might make long or only short visits, and it would be difficult to account for the peculiarity observed on the part of the family, before the lady had completed the sketch, which she commenced under the most auspicious circumstances of good feeling and kindness from the whole family.

Monsieur and myself set off on horseback to join our fellow traveller, who was already occupied with her work. After passing through a mean bazaar in the Christian quarter, we entered a dull, dusty way, with the dead walls of almost windowless houses on either side of us, till we came to a slight break or elbow in the street, formed by the projection of a building of superior dimensions to those about it; and this we were told was the back of the residence of the Bagdad merchant. We did not perceive either door or window on this side of the building; and, on coming to the front, we found a similar dead wall, which seemed to us unpierced by windows or a door; but we had hardly time to look about us before our guide had alighted, and was in the act of knocking, for there was a knocker not very much unlike those which we use, and this was upon a little low door, which seemed more like what would conduct to an underground depôt of merchandise than to the residence of one of those

'signiors and rich burghers who overpeer the petty traffickers' around them, and had entirely escaped our notice as we passed it by.

The summons of our guide was soon answered by the universal interrogatory from within, to which the guide replied, 'Your best Christian friends from the convent,' at which the door was immediately opened by a young female domestic, who led the way through an obscure passage about thirty paces in length, and we followed with our guide, till we came to a door at the end, much like that which we had passed by. But from this we came immediately into the court of a dwelling that was in an instant transformed in appearance from a 'petty trafficker's' abode to a 'royal merchant's' commodious and princely residence. We stepped, in fact, directly from the dust of the dark passage to tread carefully upon a pavement of marble, polished to the gloss of a mirror.

In the centre of a court of about fifty or sixty paces in breadth was a wide cistern under the shade of lemon-trees, and into this two fountains continually discharged their cooling streams, while two distinct departments of the building composed two sides of the quadrangular court, and the other two exhibited thick beds of shrubs, above which the orange and the taller fig hid from the sight the wall beyond them.

We had entered at one of the corners of the quadrangle, and opposite to a similar door which conducted to the menial apartments, and on our left hand the more superb and upper part of the house faced us, while the less embellished side was on our right. But before there had been time to make these observations, about half a dozen unveiled ladies and several commoner women came out of the centre door on our right and approached us. The principal of them were the wife and sisters of the mer-

chant, and his children, who were all splendidly dressed, and the rest were the menials of the establishment.

We were much struck by the appearance of these ladies, who were raised from the ground some five or six inches by a sort of patten or sandal, under the sole of which were placed two cross pieces, which lifted them to that height above the ground. I did not, however, exhibit any surprise, for I had already seen this whimsical article of female ornament in the bazaars. We were soon familiar with the tall ladies, but our conversation was for some minutes confined to matters concerning such novelties as the eye discovered to us, and was full of approval on our side and satisfaction on the other. The scene around was indeed so new and unexpected to us, that my rapt fancy, when I looked upon the fair group in a country where the faces of the women are so rarely seen, superseded every other thought, until the politeness of one of the virgin sisters of the princely merchant, who did not require to know our business, stepped out and bid us follow her.

We now came to the upper side of the house, which faced the centre of the court, with a raised floor, and was beautifully paved with polished marble, and furnished with rich divans. From this we turned upon the left and at once entered the highest embellished of the apartments, where we found our fair companion sitting on a low seat, sketching the agreeable scene before her.

The floor of one half of this apartment, which was spacious, was raised about two feet and a half above the part at which we entered, and the whole was beautifully paved with coloured marble. In the middle of the lower division was placed a marble reservoir, of proportionate dimensions to the size of the room, and into this two fountains, similar to those in the court, continually jetted a fresh and clear stream. But the artist by whom the

apartment had been designed had reserved the full display of his magnificent embellishments for the upper floor, which met the eye as one perfect exhibition of the workmanship and riches of the East, subjected in the execution to the rules of the most refined taste. The floor here was covered with fine matting, while the walled sides were occupied with low divans of buff and green colours. The ceiling and the walls were of wood, carved with exquisite skill, painted in gold and green colour upon a ground of buff, while in several niches with fine wrought workmanship were lodged vases of porcelain of the colour of the walls and filled with odoriferous flowers, while others bore narrow chandeliers of coloured glass. But two sides of the apartment which looked upon the court and upon an open chamber with divans afforded ample light, without the inconvenience of the full glare of the Damascus sun.

The apartments at the opposite end of the court comprised two chambers, one of which was of larger dimensions than any one of those at the upper end, and the other, which was smaller, formed a nursery for the children of the family. As we entered the larger of these apartments, accompanied by the European lady, we found several ladies seated upon divans, who requested us to seat ourselves also; and as soon as we had taken our places, one or two of the younger sort among our hosts, sat down upon the marble floor at the feet of the grand object of their admiration—the European of their own sex.

We now attempted, through the unsatisfactory means of interpretation, to hold a little intercourse with some of the Damascus ladies; but although there was no reserve on their part, we found little save their personal attractions to admire. At least they afforded us less interest

and feeling than the good families of the Maronites whom we visited in the Lebanon.

But we had not been seated long, before the merchant and one of his associates made their appearance, and as soon as they were seated, the ladies rose and withdrew, and our fair companion was able to resume her work. The *tchebook* and coffee were now ordered, and we partook of those necessary accompaniments to all affairs, whether of business or enjoyment, in the East.

Our intercourse was unrestrained, and commenced with a few questions on our part concerning the condition of the Christians of Syria generally, in their political and social relations to the various sects of their countrymen; and what we heard gave us reason to hope that all Europe, except Rome, united in the bonds of a common charity as well as of a common faith, might by-and-by subdue the great prejudices against Christians, still so prevalent in the East.

But our hosts were most particular in their inquiries respecting the commerce of England in general; and they expressed a wish to open a direct intercourse with our country, for the trade which they now carried on with us was altogether through the medium of the merchants of Beyrout; and they went so far as to propose, with full apparent confidence, to join with ourselves in some speculation. This, however, we informed them was an undertaking which we were not competent to carry out, without the advantages of experience, which we had not; but we promised them that on our return to Europe we would endeavour to find some young merchant who would at least obtain for them all the information they could require, to form any plan they might wish to enter upon. They were apparently very grateful for this, and after rising from their seats, and giving one of the domestics

orders to lead us again to the apartment where our fair companion had been engaged, they took leave and retired, to prepare, as they informed us, a sketch of a plan of commerce which they promised to draw up, with a list of interrogations and a table of information, which they were to bring to us at the convent.

This, however, I am obliged to say, they did not do; and during several days that we were after this backwards and forwards at their dwelling, with the European lady so well occupied, we saw no more of the merchant nor of any of his family, notwithstanding repeated inquiries we made of the domestic who admitted us. It was thus quite plain that some offence had been unconsciously given by one or all of our party, or some suspicion had arisen against us, but on what account we could not discover; and we were obliged to leave Damascus a short time after this without being able to form the smallest conjecture concerning the cause of the change of feeling of the merchant and his family, for which we felt sincere regret.

The reception, likewise, that we had met with from the monks of St. Francis did not much prepossess us in their favour; yet I trust I may record a little venial sin of omission without causing the suspicion of any desire to heap upon the heads of a poor, simple, secluded detachment of a Christian church, all the consequences that might result from the ways they have contracted in their gloomy solitude.

We usually look upon the visitation of the sick as peculiarly becoming or incumbent upon every order of Christian priests; but a traveller who, shut up in a convent with a dozen monks at his very door, and within hearing of their 'Paternosters' and 'Ave Marias,' has surely reason to complain of being left in the solitude o

a dungeon, if his forms of worship do not sufficiently agree with those of his neighbours to permit him to join with them at all times in their prayers. For several long days, however, I was confined to my room by indisposition without a visitation from any one of the brothers of St. Francis, who, morning, noon, and evening, mumbled their monotonous petitions to heaven within my hearing.

The second evening of my confinement to my gloomy cell, I sent the prior a message that was a tolerably clear hint of my disappointment at not seeing him, and the next day I received, in answer to my message, the assurance that the additional prayers of that day—the petitions to St. Hospice—would render it impossible for him to come to my cell until the following day. The following day, however, he did come; and here I must confess on my own part an essay of temper which the negligence of the superior might hardly justify; but the mumbling of the monotonous petitions of the monks, together with the *ennui* attendant upon solitude, had deprived me of all patience. Thus I reproached the poor monk that he had dishonoured the very saint that he had been with his vain prayers invoking for a whole day, for that he had neglected to administer the only comfort in his power to give to a stranger in the land at the time he was invoking the patron of the convents that were peculiarly for the use of pilgrims.

The monk, who was a Spaniard, bore these reproaches with remarkable patience and good temper; and if he did not now regain my full esteem for his hospitality, I cannot complain, after this, of anything worse than a general air of indifference from all the monks of the convent, for whom it might be well pleaded in excuse that they are one of the most secluded, if not oppressed, of all the brothers in the different convents in the East.

It was impossible, in this situation, not to reflect upon the mistaken system of Christianity which has made religion to consist chiefly in ceremonies with the name of Him who commanded His disciples to practise the active duties of humanity, and taught them a prayer most remarkable for its conciseness and its simplicity. What is there to compensate for these unintelligible dogmas which have confounded reason, stayed inquiry, and arrested knowledge, even until the worship of the Divine Being has become a painful task or a gaudy mockery; while the presumptuous anathemas of the haughty priests, who pretend to know the foes of the Almighty, deal damnation to the largest portion of the great family of mankind—to the children of one common Father? Spain and Italy, in particular, wherefore your learning, when you have not the courage to disabuse the world within you by removing the veil which conceals the beauty of truth, and by setting aside the unmeaning shows which deform its simplicity?

CHAPTER LI.

BALBEC.

Village of Seedge—A Polite Sheykh—View of Balbec from the Anti-Lebanon—A Grand Temple—The Ruins by Moonlight—Visit to the Emir of the District—A Maronite Bishop.

On the morning of June 7 I left Damascus for Balbec in company with my last fellow-travellers. The first part of our route lay through the country over which we had before passed. We mounted the same hills and passed over the same gloomy plain before mentioned; after which we had a remarkable view of the village of Seedge in the valley of Banada, the dwellings in which, from this elevation, appearing to be all under one spacious roof; but when we reached the village, which did not appear to contain more than a hundred houses, we found little to excite our interest.

At four o'clock, we passed over a bridge which crossed a tumbling torrent in one of the winding defiles of the mountains, and after an hour and a half we came to some hedges which enclosed fields cultivated with superior care. After this we passed through lanes with high hedges on either side, upon the level ground. The scenery here more resembled that of some parts of England than any I had hitherto seen; but before the day closed we arrived at the village of Zibladannah, and pitched our tents upon a plot of grass apart from the houses, and by the side of a rapid stream.

While we were raising our tents and preparing for the night, the sheykh of the village, who was taking his coffee upon a platform attached to a coffee-house and thrown across the stream at about ten or fifteen feet above the water, sent to invite us to join him, and we accepted his invitation, and sipped and puffed away the time with a very little conversation, until the damp air in the evening warned us to retire to our tents.

We left this village at a very early hour on the following morning, and we were the greater part of this day occupied in crossing the hills and valleys of the anti-Lebanon, from which we first saw some of the columns among the ruins of Balbec towering above the groves of trees that concealed the more extensive remains; and after making the circuit of a hill in our descent, we gradually came within full view of the remarkable remains of the fortress and the buildings within its walls.

We next passed over vast heaps of the ruins of edifices of a later date than those nobler remains which have with so much reason filled every traveller in the Lebanon with wonder and admiration. In the immensity of some of the details which will be mentioned, the world does not exhibit any parallel, and the Acropolis at Athens can alone be compared with advantage to the Citadel of Balbec.

The first remarkable ruin that we passed on our way to the more ancient, was the remains of a Mussulman temple. After leaving this and the tottering fragments of walls which apparently once formed the end of a Christian temple, we arrived at the foot of the proper citadel, where we pitched our tents beneath the shade of a grove of trees which touched the masses of broken columns and lesser fragments that have fallen from the lofty heights of the grand temple within the citadel, and

filled the ditch which surrounds the artificial hill by which you ascend to the fort.

The next morning, when we issued from the grove that had sheltered us during the night, we had one of the grandest views which is to be found among the ruined monuments of any former age, and we ascended the walls of the fortress by the path which the broken masses of ruins afforded at the western end of the remains of the grand temple, one side of which is near the walls of the fortress, towards the south.

This acropolis of the Syrian desert, from its foundation, is entirely a work of art, and must have been of great strength in the age in which the city flourished. It seems to have been designed to defend the sacred temple within it from the ravages of war, or from the desecration of enemies of different superstitions from that to which they submitted. The whole of the walls of the grand temple yet stand entire, amidst the overthrow of the columns and capitals of the noble peristyle which surrounded them.

The style of architecture is generally that of the Corinthian order, with the columns slightly fluted in the shaft. Upon the south side of the temple there are but one or two of the columns remaining entire, while one of these, from which its capital has been thrown, bears against the unshaken wall. On the west and the north they have suffered less damage. The circumference of the columns we found to be twenty feet. They support a massy roof, decorated with the finest specimens of sculpture. Of the grand façade or portico, which is on the east, there remains but one or two columns; while the way is almost closed by the mighty fragments of the former embellishments of the temple.

Between these ruins and the proper gate of entrance a

massive wall exists, which is of later date than the rest; the only means of communication was a small door, through which, by reason of the rubbish, we were compelled to creep. Between this wall and the proper wall of the temple there is a space of about ten paces in breadth; and the gate or aperture which leads to the interior of the temple is twenty-one and a half feet in breadth, bearing a just proportion to the dimensions of the temple, and is richly embellished with fancy sculpture in white marble, superior to any other similar work which I have had the opportunity of examining. It has also symbolical traits of admirable workmanship, and the winged spread-eagle and globe adorn the surface of the centre stones, of three of which the arch is composed.

From this to the interior of the temple, the roof of which has alone disappeared, are found the most finished specimens of the highest embellished style which is perhaps, even with the disadvantages of time, to be seen in the world. It strikes an observer indifferent to the nicer distinctions of art, as a work in the highest degree towards perfection. Yet, a chaste taste might, in this instance, condemn the seeming exuberance of ornament. It might be said to have been too gaudy for the Greek style, of which, however, there may be no fair specimens remaining, to enable any one to make the comparison, and too minute in its details for the simple genius of the Italian. In a word, it presented to our judgment a noble original, of which there is nothing similar.

We found the dimensions of the temple, after entering, to be 126 feet in length, by 71 in breadth; and, by dint of creeping, we found our way through a narrow winding staircase of stone steps to the roof of the peristyle, from which there is a noble view of the surrounding

mountains and the plain which intervenes between the site of Balbec and the Lebanon.

After our examination of the chief standing temple, we proceeded to take a cursory view of the less preserved remains of other edifices, the fragments of which cover the entire surface of the ground within the noble citadel. It would be in vain, however, to attempt to particularise these, for here 'confusion has made his master-piece,' and the bases of the temples are so buried amidst ruins and the general accumulation of rubbish, that few conjectures can be depended upon concerning them.

The most remarkable objects among these indistinguishable ruins consist of six fine Corinthian columns of much superior dimensions to those which composed the façade of the temple described; but we were not so much as able to discover the form of the edifice to which they belonged.

We came out of the citadel after some hours spent in the examination of its remarkable remains, but we returned again late in the evening to view the just object of our contemplation beneath the pure though fitful light of the Eastern moon, undisturbed by the wild cries of beasts or night-birds, such as are heard among the remote and more extended ruins of the Egyptian cities.

Early on the second day of our sojourn by these ruins, we made the closest examination that we were able, of the interior walls or cliffs of the artificial hill upon which the remains of the temples stand. We were the more particular in our external survey, because it exposes the great wonder of art which has so confounded some travellers' judgments, that they have confessed their inability to understand what human invention could have contrived so mighty a work as is exhibited by the dimensions of

some of the materials which compose the great walls; and indeed readers of such seemingly exaggerated reports have unhesitatingly avowed their disbelief in them. But that these impressions should have been made will not appear so wonderful, when it is considered that certain of the stones in the walls exceed in dimensions any that are found in any of the ancient or modern architectural edifices in the world; and it should not be forgotten that the Syracusan philosopher declared, that with the simplest of all the mechanical powers, he wanted only a fulcrum and a place to stand upon to be in a condition to move the earth from its centre; and I shall add my corroboratory evidence to the reports of other travellers concerning these stones. In fine, we measured that in particular which appeared to be the largest in the wall, with as much exactness as we were able, and found it to be seventy feet in length and fifteen in depth, and there could be little doubt, from the dimensions of many others which formed the corners of the walls, that its width was equal to its depth, which would make a mass of stone to remove which we can hardly conceive a means sufficiently powerful. Yet when we remember the force of the lever, and the inclined plane above alluded to, we may put aside all wonder save that which is excited by contemplating the little value which seems to have been set upon time, by the authors of this and many other works of antiquity.

There are only two or three stones of nearly the size of this largest in the walls, and these are all on the west side of the citadel. The rest of the walls are constructed of stones averaging thirty-two feet in length, fourteen feet in breadth, and twelve feet in depth.

On the third morning after our arrival amidst the ruins of Balbec, we made a visit to the Emir of the district,

who was residing within half a mile of the ancient citadel; and although our reception did not at first seem to be such as to afford an opportunity of eulogising Arab hospitality, there was ample excuse for the indifference which appeared to possess the Emir, and great blame to be attached to ourselves for negligence, and for the little ceremony which we used.

By some unpardonable forgetfulness we were unattended, except by our interpreter, and we rode directly into the court of the Emir's dwelling, dismounted, and, without asking a question of some attendants present, walked directly into what our guide pointed out to us to be the grand reception-chamber and judgment-hall, never reflecting, until we were in the very presence, that we had not even inquired whether any pre-ceremony was necessary. But we were yet more culpable in making our appearance in our travelling dresses, which, though convenient, were an inelegant mixture of the European and the Arab.

The effect of dress is very great in the East, and I was never in any instance before so sensible of the value of Don Quixote's advice to Sancho Panza, when the latter was on the eve of departure to take possession of his government, that 'a broomstick well dressed doesn't look like a broomstick.'

The hall which we entered was spacious, but furnished with nothing more than divans and matting. Several attendants were standing beyond the matting beneath a divan, upon which the Emir and an Arab, whom we afterwards found was his brother, were seated, superbly dressed after the Arab manner, puffing the *tchebook*, and at the same time playing chess. They regarded us for a moment as we entered, but they neither rose nor discontinued their game, probably thinking that we were sup-

pliants for the Emir's distribution of justice in some dispute, and offended at our abrupt entry. The servant, however, that was with us, more accustomed to the want of dignity in our appearance, and shocked at the reception which we seemed to receive, stood silent, while we most unceremoniously took our places on either side of the Emir and his companion. Upon this, however, the chess-players turned from their game and began to converse with us. The first part of our discourse consisted of the usual compliments, of course, after which the Emir informed us that a tradition existed among the Arabs here, that the temples within the walls of the citadel which we had examined were nearly entire about three generations before the present time, when they were overthrown by an earthquake, which destroyed nearly all the buildings in that country that were of unhewn stone, and left the superior edifices we had seen in almost the same condition they are now found.

In a few minutes after our intercourse commenced, the Emir, who had been observed to regard the European lady with much curiosity, arose from his seat, and requested her to accompany him to his harem, which invitation the lady readily accepted, and the two gentlemen were left to the care of the brother of the Emir, who did not, however, long favour us with his company, but proceeded to amuse himself with his fine horse, which stood richly caparisoned in the court.

The time now passed very slowly with us, though we afterwards found it had been quite the reverse with the lady; and, in truth, had my case been that of her husband, I think I should not have been entirely without jealousy during my lady's absence. There was, nevertheless, no cause for any disquietude, and, when the lady reappeared, we were much entertained with an account

of her treatment in the harem, which made amends for our different experience during her absence. It seemed that she was expected a few minutes before her arrival, and upon her entrance she was greeted with a shower of odoriferous flowers, while two of the ladies she met threw over her a splendid robe which entirely enveloped her person. Her situation, indeed, might have been highly amusing to a spectator, but must have been rather tedious to herself. She was surrounded by the ladies and their slaves in the harem, and presented with every luxury the land afforded, without being able to carry on any discourse save by signs and gestures little better than those which the uninstructed dumb employ in Europe; yet the cheerful spirits with which she returned to us were a proof how much she had enjoyed her novel experience. Thus, as soon as we had recovered the lady, we took leave of the stately Emir, mounted our steeds, and returned to the encampment with mixed feelings in which content prevailed.

On the same day we called on the Maronite bishop of the district, from whom we met a very kind reception. We found the good priest seated upon a small mat in a wretched room with mud walls, and no article of furniture save the mat, and occupied with the *tchebook*, which is the chief enjoyment of the day, from the prince to the peasant, in the East. He begged us to seat ourselves upon his broad mat while he prepared us *tchebooks* and some coffee. We sat down, but as we perceived he had no servant, we contrived to excuse ourselves, without offence we trusted, from joining in either of these luxuries.

CHAPTER LII.

THE LEBANON MOUNTAINS.

The Snow—The View from the Summit—First View of famous Grove of Cedars—Encamp among the Cedars—Monks.

On the morning of the 11th of June we left the ruins of Balbec, and entered upon the wide plain which divides the anti-Lebanon from the higher range which we had already crossed at a lower elevation than that which we now approached.

The plain was partially and indifferently cultivated, and we saw here no village, hamlet, or fixed habitation of any kind. Where cities should flourish, where Heliopolis did flourish, there still remains the natural source of riches and population, in the fertility of the soil, which only awaits the return of an enlightened government, and the just administration of equal laws, to clothe the fields again with the most profitable vegetation, and cover the plain with the habitations of men.

Leaving this plain, we commenced the ascent of Lebanon proper, so full of associations springing from the historic notice of many events of which these mountains were the scene, and from the poetical figures so often drawn from them in the sacred writings.

During the first two hours, we were occupied in ascending hills divided by shallow dales, and covered with the prickly oak. We then began to ascend the steepest mountain path we had seen, and during our ascent of this, we

observed a lake at the distance of about two miles upon our left, which appeared to be between three and four miles in circumference.

We reached the first patches of snow about three hours after noon, and found that the soil still produced herbage enough to sustain the hardy mountain goats, which we saw feeding in great numbers, unharmed by 'the tyrannous breathing of the North,' and divided into small parties by the plats of snow which filled the hollows and the spots most sheltered from the rays of the sun.

Soon after this, we reached the elevation at which the ground was entirely covered with snow, which was for some time above the horses' knees; but about two hours before the sun sank beneath the dark waters of the Mediterranean Sea, we had reached the highest summit of this pass across the Lebanon, where we obtained at once the grand view which these mountains afford to the enraptured eye of the beholder.

It is not the highest summits of the Alps that we ever pass over, and the continual turn of the roads there, rendered possible by the form of the hills, shuts out every view that could contest for the triumph in awe-inspiring magnificence with this finished pattern of great Nature's terrestrial labours. I do not, however, attempt to draw more than the outline of the picture, which the fancy of the reader will better complete, according to his or her greater or less practised eye in the survey of remarkable scenery, or the study of those natural objects which, by their effect upon the senses, elevate and refine our thoughts, while they fill us with intelligible impressions concerning the power and beneficence of the great Author of all we behold.

When we attained this utmost altitude of the moun-

tains, the sky was clear above our heads, and the air was serene and cold. But while the elements about us were at perfect rest, clouds which lay upon the thicker air beneath, on the side to which we were to descend, did not indicate the same repose at the lower altitudes.

As we commenced the gentle descent, we would gladly have made all possible use of the assistance of our guides to point out every object that appeared over the vast country before us, even to the sea beyond the coasts of Syria; but the clouds and the floating vapours which swept over the vales were drawn by the contrary currents of air into varying forms, which, by the force of illusion, confounded the earth with the sea, so that we were able only plainly to distinguish at intervals the nearer and more distant objects. At one time the dark sea in our front seemed like a mighty wall which rose from the coasts, up to far above the clouds, none of which floated so high as to interrupt the dark line which appeared to unite with the azure of the heavens at an inconceivable height above the earth; and such was the illusion, that the sun, less than two hours before his setting, seemed to have returned to his place in the firmament when only half his day's course is run.

A little later than this, when we looked directly beneath us, we could distinguish the several grades of the mountains, each of which exhibited its distinct hills and dales, of richer and richer verdure in proportion to their distance from the summit, till indications of towns or villages were indistinctly perceived. But upon the nearest step of the mountain beneath, the guides now pointed out to us the remnant of the ancient forests which once covered the fairer portions of the mountains, the well-known cedars of Lebanon, so famous in the Scriptures for having formed a portion of the materials of which the

great temple at Jerusalem was constructed, and for the figures which they afford several of the sacred historians in the embellishment of the poetical portions of their writings.

These famous cedars, which will call for some further remarks upon a nearer view, as we now saw them from the height over which we were passing, presented the appearance of a little plantation in the infancy of its growth; but, having fixed our eyes upon objects of so much interest, we regarded no longer the views which lay beyond the rolling vapours, which were gathering thicker and thicker as we descended, until they interrupted our view of every more distant object, and cut off our hopes of seeing the bright orb of day sink beneath the grand wall of waters in the west.

But the scene was only changing to one of different interest. The floating mists, which shut out the view of the earth and the waters, now presented a surface gladdened by the oblique rays of the declining sun, which, mingling at the utmost bounds of the view with the more equal shades of the lower sky, seemed to present to the mind more the idea of infinite space than the plain, the sea, or any other view bounded by a visible horizon.

We slowly descended into this ocean of moving vapours, until we lost the view of everything save the nearest objects around us. But as we passed through the mists, a space opened to show us the peak of a precipitous rock on our right, which the mists magnified, and presented to our view almost perpendicularly above our heads, when they closed again, and we continued in the same obscurity as before. We next passed beneath a first section of vapours, which formed clouds that the rays of the sun penetrated at intervals, to fall upon the side of the mountain behind us, until the great orb fell below a thicker mass of the lower clouds which received him, without

leaving us the means of judging how much time might remain before he would terminate his day's course. We, however, reached the grove of cedars which we had seen from above before it was dark, and in the midst of these we pitched our tents for the night.

The night was bitterly cold, but we issued from our tents at the first glimmerings of light the next day, and commenced a formal survey of the venerable and stately last remnant of the famous cedars of Lebanon. We engaged first in counting the numbers which the grove contained, which we found to be of all sizes, and in round numbers about three hundred. There are, however, only six of the trees which are very large, and appear to be of extreme age. The next to these in size, and indeed the majority, appeared to be in the vigour of middle age, and the rest are yet young. The majestic six, said to be coeval with those hewn at the command of the King of Tyre, and sent to Solomon to aid in the construction of the grand temple at Jerusalem, must at least be of equal age with any living plant upon the earth. We took the circumference of the trunks of two of them, and found one to measure forty-two, and the other forty-five feet, without the nicety of pressing the line within the indents, or passing it over the more projecting enlargements formed by the growth of the trees.

We spent the whole morning in the grove, and the lady of our party took a sketch of the largest tree, which is a perfect copy of this patriarch of the vegetable world. But there were at this time threatenings of the destruction of this remarkable grove. Some fanatical monks of the Lebanon had just built here a small chapel, and several of them dwelt within this, and their unhallowed axe was already at work upon some of the smaller trees, to procure firewood. Some travellers also have excoriated the

bark of some of the trees, and inscribed their names. Some one, indeed, has even inscribed the name of Bruce, when it is well known that that accomplished traveller was incapable of thus acting.

As we were about to leave the grove, after the middle of the day, the monks came to beg money of us in aid of their arrangements for religious purposes; but in reply to their demands, we preached to them repentance for the profanation of which they were guilty in touching a twig of the sacred grove in which they had taken up their residence, and we desired them to inform us what possible good could be accomplished by the erection of a chapel in a situation so remote from the dwellings of their fellow-men. We were in hopes that what we said might at least have disconcerted them, but they had the merit of great patience and forbearance, and their only reply was to show the best humour possible, so that had our cause not seemed to us to have something sacred in its character, I know not whether we might not have felt the same self-reproaches which occurred to the author of the 'Sentimental Journey' during his interviews with a monk, and have wished for a snuff-box to present for the same peaceful purpose.

The opposite view of this antique grove which presented itself to us as we descended towards the warmer region, enabled us to distinguish more exactly its situation than we had been able to do on our approach. The hills rise on either side of the grove, forming, with the exception of the side towards the lower country, an enclosed platform, upon which the cedars flourish, with a hollow, or deep rocky dike around one side, and a gentler dale upon the other. Thus they seem to have been favourably situated for protection amidst the mountain storms from every direction save that of the south-west, and at

the same time to be defended from excessive dampness during the rainy season by the natural drains for the water from the ground upon which they stand.

We now made our adieu to the interesting objects which had so much excited our interest, and proceeded on our descent of the mountain.

CHAPTER LIII.

DESCENT FROM THE MOUNTAINS.

Difficult Travelling—A Convent—Village of Eden—Invitation from the Governor of the District—The Palace—Visit from the Governor—Some Tricks of Boys—The Governor's Hospitality.

We had hardly lost sight of the cedars of Lebanon, when a deep and broad ravine opened before us, presenting the country a degree lower in the mountains, quick with the green of natural vegetation, or broken into shapeless masses of barren rock. Our object now was to visit a convent built upon a platform about half-way down this ravine; but as the guides informed us that the way we were to take was such as the loaded mules could not descend, we despatched them on a different road to Eden, and continued the descent ourselves, when we were soon confirmed in the truth of the reports; for with the exception of the En-gedi road near the Dead Sea, I had seen nothing like this. Nevertheless, as we descended, we found the country becoming highly fertile, and every patch of ground was covered with natural vegetation, of which the prickly oak prevailed, and torrents were rushing down precipices on all sides. But on our approach to the convent, we found a platform of cultivated land, and hedges of the stunted prickly oak, mixed with sweet-brier; and after these we had the mulberry in full leaf until we reached the convent.

While we were rejoicing at the view of the cultivation

which presented itself to our eyes, weary with contemplating distant objects or rugged and sterile hills, and admiring the apparent avidity with which every patch of ground seemed to have been here seized upon to render it productive, the sound of the convent bell struck upon our ears, as the echo returning again and again from the opposite steeps of the rocky ravine seemed to proclaim the ever-living truths which no obstacle can silence, no tyranny stifle. The bell, indeed, is peculiarly Christian, and its sound upon the ear of the European traveller is here like that of his mother accent after some time passed in a foreign land, among strangers to his feelings and to his native tongue.

When we arrived at the convent we found the doors closed, and we were some time before we could find any trace of its having inhabitants, although we were convinced that the bell which we had heard belonged thereto, for there could not be another convent in this vicinity. However, after we had knocked very loudly, a menial, of most ghastly appearance, obeyed our summons, and from him we learned that the good monks were all at work in their vineyards lower down the ravine, and that they had left the convent closed, which was their custom, without anticipating the arrival of travellers. The good man, however, after inviting us to enter, contrived to find some wine, which he offered us, but which we did not think it proper to take at present, and as the chapel was separate from the convent we proceeded to visit this, while awaiting the arrival of the monks, whom the bell we had heard had already recalled from their labours.

The chapel of this remote convent is a mere artificial cave hollowed out of the rock which rises perpendicularly from the ledge upon which the convent is placed. Its decorations were mean, and as it cannot have any light

save by the door through which it is entered, it is obscure and gloomy, and did not tempt us to make a long stay within.

We next spent a short time upon the terrace in front of the convent, the view from which commands within circumscribed limits one of the most romantic scenes in all that country; but as we were fearful of not reaching Eden that evening, and as there was yet no signs of the monks, we took leave of their good attendant, and set off without seeing them; for although we were not burdened with our baggage, we heard that the way was still so bad that we should not be able to make any greater speed than we were accustomed to do when in company with the whole of our equipage.

After some descent we reascended to higher lands, following the ledges and precipitous ways along the ravine. As we passed over this difficult way we obtained a view of Eden on the opposite side of the ravine, which had now become broader and more capable of cultivation.

This beautiful spot of the country affords one of the richest views in the Lebanon. A mountain rises immediately behind it to the altitude of perpetual sterility; but as the eye gradually drops from its misty summit towards the altitudes of vegetation, the degrees of produce succeed each other, from the scanty herbage upon which goats browse, to the abundant productions of the dale of Eden.

We now continued our way down steep declivities, and we crossed an open space without making much ascent or descent, when we entered some rich groves of mulberry-trees, walnut-trees, and poplars, which from a short distance hide the village of Eden, the residence of the Prince, and governor of the country around him.

We found our tents here pitched upon a plot of grass

immediately below the palace in which the governor was residing, which was situated upon the rugged heights above. A sort of *gendarme* was with an air of authority parading in front of our encampment when we arrived, and we learned from our servants that he had been sent by the Prince, as an assurance to the inhabitants of the place, that we were under his protection.

As soon as this instance of unaffected hospitality was named to us, Monsieur Malen and myself determined upon waiting on His Highness before partaking of the refreshments which had been prepared for our arrival; and under the conduct of the *gendarme*, and attended by a single servant, we mounted a winding precipitous path which brought us to the romantic and pleasantly situated palace of the Prince of Eden.

Our approach had been announced, and as we came upon level ground on the opposite side of the building from that which overhung the steeps, we were received by a guard of armed domestics with the Prince's son, a fine youth of about seventeen years of age, and superbly dressed, at their head.

The young man, as we dismounted, advanced towards us, and with the graceful salaam of his country, in a clear accent of the French tongue, and with the extravagant compliments of the East, gave us a hearty welcome; and the discovery that we should have an interpreter in His Highness's own family was almost as gratifying to us as the warm reception which we felt sure of receiving. Then we followed our polite aid, who led us through a court to a flight of steps, by which we ascended to a humble apartment, with rough plastered walls and a stone floor, without any furniture save a low divan upon one side of the room.

As soon as we were here seated, the young man retired

to announce formally our arrival to the Prince, while the men who had accompanied him took their position a little in advance of the door without, and we were left to reflect upon the position in which we found ourselves, and the advantages we might derive therefrom.

But we had not long to speculate, for the Prince very soon arrived, followed by his son. He appeared to be a man of about fifty years of age, and had a countenance and air remarkably indicative of gravity and thoughtfulness, and as he entered he made the accustomed salaam, and we rose and returned it. He then walked towards us with a slow and dignified, rather than formal air, and after bidding us to be again seated, he took his place upon the same divan, when a European chair, a novel piece of furniture in the East, was brought for his son, who seated himself opposite the party, and all the preludes to an exchange of eastern and western thoughts seemed accomplished.

But the most striking feature of the scene to the eye of a European was the great contrast between the coarse and homely style of the apartment and the splendid habiliments of all, except the Europeans, who were now assembled within it. But beyond this, the imagination might have formed a contrast between the elements of which our thoughts severally were composed, which might not have been unworthy of the study of another author of another 'Conduct of the Understanding,' who might have here found fresh arguments concerning innate ideas. But I have only to report what was apparent to the senses, rather than pursue any nice speculations with no better guide than that of the imagination. Nevertheless it is desirable that the reader with the few hints which this account of our interview with a Prince of the Lebanon may afford, should supply by that facile means what could not be

reported without danger, rather through forgetfulness than negligence, in making a report of what we gathered in conversation with this Prince.

Our discourse commenced by an inquiry on the part of the Prince whether we had found the Lebanon equal to the high expectations we had doubtless conceived before we determined upon so long and painful a journey; to which we were able sincerely to answer, that in its scenery, in its productions, and in the hospitality of its Christian inhabitants, and indeed in all that interested the western traveller, it had far exceeded the most sanguine expectations we had formed. The subject then turned to the comparative degree of civilisation between the Mussulmans and Christians of the mountains, their relative force, and their claims to predominate. But this did not fail to bring forward the name and the sage government of the Emir Beshir, of whom I have had reason to speak so highly; but as we had left the lady behind us, we now took leave of the Prince for the present, but not without giving a pressing invitation to the father and son, that they would take their coffee with us that evening at the encampment, to which the Prince consented.

As soon as we had dined at our encampment our friends made their appearance, the Prince mounted upon a well-caparisoned Arabian steed, with his son on foot by his side, and attendants behind. We received them at the door of my companion's tent with as much show of ceremony as our equipage permitted, and we spent the remainder of that evening in general conversation concerning the difference between European customs and habits and those of the East.

Our noble visitors retired early, but they did not quit the tent before the Prince had exacted from us a promise to visit him on the following day.

After our visitors left, a little derangement took place in our encampment, which would hardly have demanded notice had our visit to Eden been attended with incidents that seemed of importance. We had had a crowd about our tents the whole time they had been pitched, and as there were no Turkish soldiers among them, the curious multitude were not under the same restraint as the people of Deir el Gamman. The women sat upon or stood within a fence of twenty or thirty paces from the tents, while the men and children were so curiously importunate, that had it not been for the aid of the guard that had been sent to us by the Prince on our arrival, our tents would positively have been swept away by the multitude, or we should have been forced against our inclination to have shown more anger than would have seemed a just return for their good feelings towards us.

Soon after the night set in, however, the people dispersed; but, as often happens in the greater affairs of the world, when we have effectually got rid of some plague, we are upon the eve of discovering fresh and stronger motives to murmur, or of experiencing some new trouble which we would gladly exchange for our former subject of complaint. We had, indeed, before anticipated no more than the breaking a few of the cords of the tents. But while we were engaged with our *tchebooks* at my companion's tent, before parting for the night, some mischievous Arab boys, tempted by the favourable opportunity for sport in the position of our encampment, put us in expectation of being regularly swamped. Our tents had been pitched immediately below a flood-gate for turning off the waters which flowed through an aqueduct along the hill between the rock upon which the palace stood and our encampment below, to irrigate the fields near the village when desirable. The rogues opened this

gate to overflow us, but as there were no lives put in danger, any one who knew our position in the village, and remembered the acts of his own youth, could hardly have blamed them an hour after the offence, which was not the occasion of much loss.

But the opening of the gate was soon known at the palace, and the Prince's son was immediately despatched with hands to assist and secure us, and with an express invitation for us to take up our quarters at the palace until the inconvenience was remedied; but in reality our troubles were confined to having a few things drenched, and to the trouble of removing the tents, and we declined the polite offer of the Prince.

In the morning, very early, the Prince's son came to inform us that the perpetrators of the offence of the evening had been taken and confined, and that the Prince only waited to know our wishes, in order to have them punished to the full extent that should please us; for this strange method of justice is the frequent custom in Syria as well as in Egypt. We thought, however, that their imprisonment had been quite enough, and we sent word to beg that they might not be subjected to any further penalties, and our wishes were complied with.

On the morning after this little instance of want of good manners on the part of the youths of Eden, we took properly a second breakfast rather than dinner with the Prince and his son. The lady, who had not been of the party on the previous day, now accompanied us; and after the ceremony of our reception, which was the same as that of the preceding day, she was conducted by the Prince himself directly to the harem, which, I need not say, was not that of a Mussulman, and the gentlemen were shown into the same room in which we had been

entertained on the preceding day, where the Prince soon again joined us.

Half an hour now passed in general conversation, after which we were led to the banqueting apartment, where we found the lady of our party just arrived, after passing the same time among the ladies within, and full of spirits from the manner in which she had been welcomed.

We were now placed, to our surprise, upon benches on the side of an ample table of a long-square form, furnished with dishes, plates, knives and forks, quite in the European style. The young man took the head of the table, and his father placed himself at one of the sides. The dishes were numerous, and everything was well cooked in the French style. Rice was served in three ways, so disguised that it was impossible to suppose that several of these dishes were of that grain, and there was roast mutton quite equal to any I had ever before tasted, and wine of the country of superior quality.

Our conversation now turned chiefly upon the difference in the manner of living among the Arabs and the Europeans, from which we gathered that the present entertainment was not in accord with their usual manner of living, although they had made a trial of it since Ibrahim Pasha was in the Lebanon.

We were not long over our meal, and the conversation generally that passed while we were at table was not such as to make a lasting impression on my memory. But before we took our leave we made an attempt to obtain the company of the young gentleman to Beyrout, but the Prince was fearful that matters were not then sufficiently tranquil throughout the Lebanon to admit of his son's passing safely through the lower country, and this obliged him to decline our offer.

The young man had been taught the French language

by a French priest who had resided some time in one of the mountain convents, but he had scarcely had any other intercourse with any Europeans. But what he had learned from the very few books which he had seen had excited a desire for knowledge, which, it was melancholy to anticipate, might in a short space of time yield to the gross accomplishments of a morbid Arab chief.

We now took leave of the hospitable and worthy Prince of Eden and his son, and proceeded again to descend the mountains, with the intention of reaching Tripoli that day.

CHAPTER LIV.

JOURNEY TO BEYROUT.

The Condition of the Country—Tripoli—Remains of an Ancient Town—Armed Parties—Views—Conclusion.

THE first part of our day's journey, after leaving Eden, was along the right side of the wide ravine which we had been passing during the greater part of the preceding day, until an opening presented us with a nearer view of the same magnificent landscape which the distance and the state of the atmosphere had rendered so indistinct on the day on which we crossed the high summits of the Lebanon. The broad and undulating space, spread out between the mountains and the sea, is here varied by the motley shades of a partially tilled and productive country; yet little can be distinguished to indicate the existence of the population which inhabit it, even to Tripoli, which was shut out from our view by a hill too insignificant to be perceived from the higher elevations; but there soon appeared habitations standing upon a point of land which stretches out into the sea to the distance of about a league from that city.

As we descended into the lower country, we found the first step below the cultivated country at Eden producing little more than the prickly oak, but on the second step there were wild pines, among which were a few cedars. But the next fair cultivation that presented itself exhi-

bited the luxuriant mulberry, of which there are here specimens of enormous growth.

From this beginning of general cultivation we found the land improving, and the labour of man keeping pace with the bounty of the soil. The roads, too, were now so much improved that we rode at full gallop for some miles through this fertile and well-cultivated district.

Our guides knew but little of the country beyond our view, but some peasants that we met at Torata, the richest spot that we passed, informed us that the same fruitfulness abounded for miles on either side beneath us, and we found the land, with intervals of less fertility, maintain this general character, until we came to the brow of the hill which overlooks the ancient Mussulman town of Tripoli.

This city is seen under great advantages from this hill. An ancient castle, now falling to ruin, stands upon rising ground on the opposite side of a rapid stream which was before us, pouring down the intervening valley to disappear among the edifices and the minarets which rise from abundant mosques in the city. From this we descended by a winding path which led to a gate at the lower part of the town, through which we passed into the principal street, and thence through an open bazaar, till we reached the upper gate, where we pitched our tents in a mulberry grove without the town.

Tripoli is a miniature Damascus, and has little within it to afford interest to the tourist, save that which is seen to more advantage in its sister city in its unmixed, purely Oriental character.

After a day and a half's stay, we left the mulberry grove at an early hour on our road to Beyrout. We soon came upon the sea-shore, whence we again ascended the first of a series of steep and rocky hills, which con-

tinued to be the character of the road, from which we had sometimes a view of the sea, until we arrived after sunset upon the ruins of an ancient town, where we pitched our tents without the walls, which were still remaining, and in front of the ruins of a castle by which the town had been defended upon the inner side.

We passed within the walls of this town in the morning, in order to make such observations as the time permitted, but we found no more than a few streets of wretched hovels formed from the fragments of other edifices. The castle seemed to be the only remains of its ancient buildings, and this has fallen into an almost too dilapidated a condition to contain any habitable apartments. We mounted to its higher chambers, from which there was a fine open view on every side, and from which the remains of the town beneath are seen, composed of mean dwellings amidst heaps of rubbish, among which a solitary palm is to be seen shading a hovel, that the lowest grade of humanity could hardly seem born to inhabit. Some of the stones on the outside wall of the castle were no less than sixteen feet in length and six in depth.

The part of the road which we next travelled lay sometimes upon the sea-shore and as often along the slopes of the hills, after which we passed a range of higher granite mounts, generally terraced and planted with mulberry-trees, beneath the branches of which the ripe wheat and barley bent their full ears to the breeze from the sea, while at intervals there were waste spaces covered with the hollyander and the hollyhock, the former of which grew in abundance upon narrow alluvial spots formed by the rivulets that were to be heard trilling over their pebbled beds, as we crossed the rude bridges that passed over them.

As we proceeded we met several armed parties of from ten to twenty men, who were in a state of insurrection against the Turkish authorities. They appeared to be well armed, but we did not attempt to hold any intercourse with them.

We reached the mouth of the river Nahr-el-Kelb early in the afternoon, when we passed the stream without dismounting, and proceeded to examine some remarkable inscriptions, which appear to have escaped the hand of human spoliation and the effects of time, to be the imperishable monuments of the victories of Sesostris and Cambyses.

There are two highways upon the slope of the granite hill which runs along the left bank of the river, and, stretching into the sea, forms one side of the entrance. The earliest constructed of these roads is above that now travelled; but this improvement of the way was made during the reign of the Emperor Antoninus, as appears from an inscription on a tablet upon the rock, now somewhat obscure from the growth of moss and the gathering of dust, rather than from the waste of the stone, but which has been copied by Maundrel and several later travellers.

The upper and more ancient way is considerably above the Roman road, and has several tablets hewn upon the rock which forms a wall on the side of the hill, upon which appear the indelible and more remarkable sculptures of the Egyptians and the Persians commemorating the actions of the two conquerors, one of which was from the East and the other from the West. The style of the one and the other nation to which these heroes belonged could not be mistrusted, nor the history they depict easily mistaken. One of those of Egyptian workmanship represents two figures engraven after the manner of the

representations of the Egyptian warriors within the tombs and upon the walls of the palace at Thebes, while two of the tablets, which represent the Persians, are executed in bas-relief, and have the figures habited in the costume of that people, little differing from that which is found to be worn by their descendants at the present day.

The whole of the least impaired of the tablets of the Eastern conqueror has been covered with Persian characters, a few of which are still legible; but there are no hieroglyphics upon the Egyptian tablets. Thus the traveller may here sit and contemplate, within the confined space that the eye compasses, the record of the existence of three empires, whose histories form so large a portion of the transactions of the human race, with the remarkable evidence of the truth of the grand features of the history of the earlier ages of the world.

As we were to arrive at Beyrout this evening, we sent forward our mules, and ascended into the upper country to obtain a distinct review of a grand ravine by which we were passing, which, in the magnificence of its scenery, we found equal any other view that in our long wandering we had seen. Peaks, crags, precipices, water falling over cliffs, or gushing from dark caverns so far now beneath us that their sounds scarce reached our ears, while the scene was softened by the abundance and variety of natural vegetation crowding every step of the rock, and overhanging every crag.

After so much has been said of the difficulties of the mountain paths which we had from time to time travelled, it seems proper to make a remark upon the incomparable temper and astonishing force of the Arabian horse. The superb creature which we have painted in our mind's eye from an early age cannot be excelled in any undertaking in which a traveller may desire to employ

him; for the horses with which we performed every journey confirmed our impressions of the spirit of the noble animal, and his adaptation to the labours in which he is employed by travellers, as well as for man's other pursuits and enjoyments. We had no sooner, indeed, reached the strand after our descent from this, our last course in the mountains, than the patient animals that had been engaged nearly the whole of the day with great difficulties, without a morsel of food, now raised their heads from the painful position which the usual roads of the country render necessary, and all with one accord broke into a full gallop, and for the rest of the journey required the restraint of the curb to keep them within the bounds of a pleasurable pace.

We arrived at Beyrout before the sun set, and a few days after this I embarked for Europe.

LONDON
PRINTED BY SPOTTISWOODE AND CO.
NEW-STREET SQUARE

39 Paternoster Row, E.C.
London, *July* 1865.

GENERAL LIST OF WORKS,

NEW BOOKS AND NEW EDITIONS,

PUBLISHED BY

Messrs. LONGMANS, GREEN, READER, and DYER.

Arts, Manufactures, &c.	11	Knowledge for the Young	20
Astronomy, Meteorology, Popular Geography, &c.	7	Miscellaneous and Popular Metaphysical Works	6
Biography and Memoirs	3	Natural History and Popular Science	8
Chemistry, Medicine, Surgery, and the Allied Sciences	9	Periodical Publications	20
Commerce, Navigation, and Mercantile Affairs	18	Poetry and the Drama	17
Criticism, Philology, &c.	4	Religious Works	12
Fine Arts and Illustrated Editions	10	Rural Sports, &c.	17
General and School Atlases	19	Travels, Voyages, &c.	15
Historical Works	1	Works of Fiction	16
Index	21—24	Works of Utility and General Information	18

Historical Works.

The History of England from the Fall of Wolsey to the Death of Elizabeth. By James Anthony Froude, M.A. late Fellow of Exeter College, Oxford.

Vols. I. to IV. the Reign of Henry VIII. Third Edition, 54*s.*

Vols. V. and VI. the Reigns of Edward VI. and Mary. Second Edition, 28*s.*

Vols. VII. and VIII. the Reign of Elizabeth, Vols. I. and II. Third Edition, 28*s.*

The History of England from the Accession of James II. By Lord Macaulay. Three Editions, as follows.

Library Edition, 5 vols. 8vo. £4.

Cabinet Edition, 8 vols. post 8vo. 48*s.*

People's Edition, 4 vols. crown 8vo. 16*s.*

Revolutions in English History. By Robert Vaughan, D.D. 3 vols. 8vo. 45*s.*

Vol. I. Revolutions of Race, 15*s.*

Vol. II. Revolutions in Religion, 15*s.*

Vol. III. Revolutions in Government, 15*s.*

An Essay on the History of the English Government and Constitution, from the Reign of Henry VII. to the Present Time. By John Earl Russell. Third Edition, revised, with New Introduction. Crown 8vo. 6*s.*

The History of England during the Reign of George the Third. By William Massey, M.P. 4 vols. 8vo. 48*s.*

The Constitutional History of England, since the Accession of George III. 1760—1860. By Thomas Erskine May, C.B. Second Edition. 2 vols. 8vo. 33*s.*

Historical Studies. I. On some of the Precursors of the French Revolution; II. Studies from the History of the Seventeenth Century; III. Leisure Hours of a Tourist. By Herman Merivale, M.A. 8vo. 12*s.* 6*d.*

Lectures on the History of England. By William Longman. Vol. I. from the Earliest Times to the Death of King Edward II. with 6 Maps, a coloured Plate, and 53 Woodcuts. 8vo. 15*s.*

A Chronicle of England, from B.C. 55 to A.D. 1485; written and illustrated by J. E. DOYLE. With 81 Designs engraved on Wood and printed in Colours by E. Evans. 4to. 42s.

History of Civilization. By HENRY THOMAS BUCKLE. 2 vols. £1 17s.

VOL. I. *England and France,* Fourth Edition, 21s.

VOL. II. *Spain and Scotland,* Second Edition, 16s.

Democracy in America. By ALEXIS DE TOCQUEVILLE. Translated by HENRY REEVE, with an Introductory Notice by the Translator. 2 vols. 8vo. 21s.

The Spanish Conquest in America, and its Relation to the History of Slavery and to the Government of Colonies. By ARTHUR HELPS. 4 vols. 8vo. £3. VOLS. I. & II. 28s. VOLS. III. & IV. 16s. each.

History of the Reformation in Europe in the Time of Calvin. By J. H. MERLE D'AUBIGNÉ, D.D. VOLS. I. and II. 8vo. 28s. and VOL. III. 12s.

Library History of France, in 5 vols. 8vo. By EYRE EVANS CROWE. VOL. I. 14s. VOL. II. 15s. VOL. III. 18s. VOL. IV. nearly ready.

Lectures on the History of France. By the late Sir JAMES STEPHEN, LL.D. 2 vols. 8vo. 24s.

The History of Greece. By C. THIRLWALL, D.D. Lord Bishop of St. David's. 8 vols. 8vo. £3; or in 8 vols. fcp. 26s.

The Tale of the Great Persian War, from the Histories of Herodotus. By GEORGE W. COX, M.A. late Scholar of Trin. Coll. Oxon. Fcp. 7s. 6d.

Ancient History of Egypt, Assyria, and Babylonia. By the Author of 'Amy Herbert.' Fcp. 8vo. 6s.

Critical History of the Language and Literature of Ancient Greece. By WILLIAM MURE, of Caldwell. 5 vols. 8vo. £3 9s.

History of the Literature of Ancient Greece. By Professor K. O. MÜLLER. Translated by the Right Hon. Sir GEORGE CORNEWALL LEWIS, Bart. and by J. W. DONALDSON, D.D. 3 vols. 8vo. 36s.

History of the Romans under the Empire. By CHARLES MERIVALE, B.D. Chaplain to the Speaker.

CABINET EDITION, 8 vols. post 8vo. 48s.

LIBRARY EDITION, 7 vols. 8vo. £5. 11s.

The Fall of the Roman Republic: a Short History of the Last Century of the Commonwealth. By the same Author. 12mo. 7s. 6d.

The Conversion of the Roman Empire: the Boyle Lectures for the year 1864, delivered at the Chapel Royal, Whitehall. By the same. 2nd Edition. 8vo. 8s. 6d.

Critical and Historical Essays contributed to the *Edinburgh Review.* By the Right Hon. Lord MACAULAY.

LIBRARY EDITION, 3 vols. 8vo. 36s.

TRAVELLER'S EDITION, in 1 vol. 21s.

IN POCKET VOLUMES, 3 vols. fcp. 21s.

PEOPLE'S EDITION, 2 vols. crown 8vo. 8s.

Historical and Philosophical Essays. By NASSAU W. SENIOR. 2 vols. post 8vo. 16s.

History of the Rise and Influence of the Spirit of Rationalism in Europe. By W. E. H. LECKY, M.A. Second Edition. 2 vols. 8vo. 25s.

The Biographical History of Philosophy, from its Origin in Greece to the Present Day. By GEORGE HENRY LEWES. Revised and enlarged Edition. 8vo. 16s.

History of the Inductive Sciences. By WILLIAM WHEWELL, D.D. F.R.S. Master of Trin. Coll. Cantab. Third Edition. 3 vols. crown 8vo. 24s.

Egypt's Place in Universal History; an Historical Investigation. By C. C. J. BUNSEN, D.D. Translated by C. H. COTTRELL, M.A. With many Illustrations. 4 vols. 8vo. £5 8s. VOL. V. is nearly ready, completing the work.

Maunder's Historical Treasury; comprising a General Introductory Outline of Universal History, and a Series of Separate Histories. Fcp. 10s.

Historical and Chronological Encyclopædia, presenting in a brief and convenient form Chronological Notices of all the Great Events of Universal History. By B. B. WOODWARD, F.S.A. Librarian to the Queen. [*In the press.*

History of the Christian Church, from the Ascension of Christ to the Conversion of Constantine. By E. BURTON, D.D. late Regius Prof. of Divinity in the University of Oxford. Eighth Edition. Fcp. 3s. 6d.

Sketch of the History of the Church of England to the Revolution of 1688. By the Right Rev. T. V. SHORT, D.D. Lord Bishop of St. Asaph. Sixth Edition. Crown 8vo. 10s. 6d.

History of the Early Church, from the First Preaching of the Gospel to the Council of Nicæa, A.D. 325. By the Author of 'Amy Herbert.' Fcp. 4s. 6d.

The English Reformation. By F. C. MASSINGBERD, M.A. Chancellor of Lincoln and Rector of South Ormsby. Third Edition, revised and enlarged. Fcp. 6s.

History of Wesleyan Methodism. By GEORGE SMITH, F.A.S. Fourth Edition, with numerous Portraits. 3 vols. crown 8vo. 7s. each.

Villari's History of Savonarola and of his Times, translated from the Italian by LEONARD HORNER, F.R.S. with the co-operation of the Author. 2 vols. post 8vo. with Medallion, 18s.

Lectures on the History of Modern Music, delivered at the Royal Institution. By JOHN HULLAH, Professor of Vocal Music in King's College and in Queen's College, London. FIRST COURSE, with Chronological Tables, post 8vo. 6s. 6d. SECOND COURSE, on the Transition Period, with 26 Specimens, 8vo. 16s.

Biography and Memoirs.

Letters and Life of Francis Bacon, including all his Occasional Works. Collected and edited, with a Commentary, by J. SPEDDING, Trin. Coll. Cantab. VOLS. I. and II. 8vo. 24s.

Passages from the Life of a Philosopher. By CHARLES BABBAGE, Esq. M.A. F.R.S. &c. 8vo. 12s.

Life of Robert Stephenson, F.R.S. By J. C. JEAFFRESON, Barrister-at-Law, and WILLIAM POLE, F.R.S. Memb. Inst. Civ. Eng. With 2 Portraits and 17 Illustrations. 2 vols. 8vo. 32s.

Life of the Duke of Wellington. By the Rev. G. R. GLEIG, M.A. Popular Edition, carefully revised; with copious Additions. Crown 8vo. with Portrait, 5s.

Brialmont and Gleig's Life of the Duke of Wellington. 4 vols. 8vo. with Illustrations, £2 14s.

Life of the Duke of Wellington, partly from the French of M. BRIALMONT, partly from Original Documents. By the Rev. G. R. GLEIG, M.A. 8vo. with Portrait, 15s.

History of my Religious Opinions. By J. H. NEWMAN, D.D. Being the Substance of Apologia pro Vitâ Suâ. Post 8vo. 6s.

Father Mathew: a Biography. By JOHN FRANCIS MAGUIRE, M.P. Popular Edition, with Portrait. Crown 8vo. 3s. 6d.

Rome; its Rulers and its Institutions. By the same Author. New Edition in preparation.

Memoirs, Miscellanies, and Letters of the late Lucy Aikin; including those addressed to Dr. Channing from 1826 to 1842. Edited by P. H. LE BRETON. Post 8vo. 8s. 6d.

Life of Amelia Wilhelmina Sieveking, from the German. Edited, with the Author's sanction, by CATHERINE WINKWORTH. Post 8vo. with Portrait, 12s.

Louis Spohr's Autobiography. Translated from the German. 8vo. 14s.

Felix Mendelssohn's Letters from *Italy and Switzerland,* and *Letters from* 1833 *to* 1847, translated by Lady WALLACE. New Edition, with Portrait. 2 vols. crown 8vo. 5s. each.

Diaries of a Lady of Quality, from 1797 to 1844. Edited, with Notes, by A. HAYWARD, Q.C. Post 8vo. 10s. 6d.

Recollections of the late William Wilberforce, M.P. for the County of York during nearly 30 Years. By J. S. HARFORD, F.R.S. Second Edition. Post 8vo. 7s.

Memoirs of Sir Henry Havelock, K.C.B. By JOHN CLARK MARSHMAN. Second Edition. 8vo. with Portrait, 12s. 6d.

Thomas Moore's Memoirs, Journal, and Correspondence. Edited and abridged from the First Edition by Earl RUSSELL. Square crown 8vo. with 8 Portraits, 12s. 6d.

Memoir of the Rev. Sydney Smith. By his Daughter, Lady HOLLAND. With a Selection from his Letters, edited by Mrs. AUSTIN. 2 vols. 8vo. 28s.

Vicissitudes of Families. By Sir BERNARD BURKE, Ulster King of Arms. FIRST, SECOND, and THIRD SERIES. 3 vols. crown 8vo. 12s. 6d. each.

Essays in Ecclesiastical Biography. By the Right Hon. Sir J. STEPHEN, LL.D. Fourth Edition. 8vo. 14s.

Biographical Sketches. By NASSAU W. SENIOR. Post 8vo. 10s. 6d.

Biographies of Distinguished Scientific Men. By FRANÇOIS ARAGO. Translated by Admiral W. H. SMYTH, F.R.S. the Rev. B. POWELL, M.A. and R. GRANT, M.A. 8vo. 18s.

Maunder's Biographical Treasury: Memoirs, Sketches, and Brief Notices of above 12,000 Eminent Persons of All Ages and Nations. Fcp. 8vo. 10s.

Criticism, Philosophy, Polity, &c.

Papinian: a Dialogue on State Affairs between a Constitutional Lawyer and a Country Gentleman about to enter Public Life. By GEORGE ATKINSON, B.A. Oxon. Serjeant-at-Law. Post 8vo. 5s.

On Representative Government. By JOHN STUART MILL. Third Edition 8vo. 9s. crown 8vo. 2s.

On Liberty. By the same Author. Third, Edition. Post 8vo. 7s. 6d. crown 8vo. 1s. 4d,

Principles of Political Economy. By the same. Sixth Edition. 2 vols. 8vo. 30s. or in 1 vol. crown 8vo. 5s.

A System of Logic, Ratiocinative and Inductive. By the same. Fifth Edition. 2 vols. 8vo. 25s.

Utilitarianism. By the same. 2d Edit. 8vo. 5s.

Dissertations and Discussions. By the same Author. 2 vols. 8vo. 24s.

Examination of Sir W. Hamilton's Philosophy, and of the Principal Philosophical Questions discussed in his Writings. By the same Author. 8vo. 14s.

Lord Bacon's Works, collected and edited by R. L. ELLIS, M.A. J. SPEDDING, M.A. and D. D. HEATH. VOLS. I. to V. *Philosophical Works*, 5 vols. 8vo. £4 6s. VOLS. VI. and VII. *Literary and Professional Works*, 2 vols. £1 16s.

Bacon's Essays, with Annotations. By R. WHATELY, D.D. late Archbishop of Dublin. Sixth Edition. 8vo. 10s. 6d.

Elements of Logic. By R. WHATELY, D.D. late Archbishop of Dublin. Ninth Edition. 8vo. 10s. 6d. crown 8vo. 4s. 6d.

Elements of Rhetoric. By the same Author. Seventh Edition. 8vo. 10s. 6d. crown 8vo. 4s. 6d.

English Synonymes. Edited by Archbishop WHATELY. 5th Edition. Fcp. 3s.

Miscellaneous Remains from the Common-place Book of RICHARD WHATELY, D.D. late Archbishop of Dublin. Edited by Miss E. J. WHATELY. Post 8vo. 7s. 6d.

Essays on the Administrations of Great Britain from 1783 to 1830. By the Right Hon. Sir G. C. LEWIS, Bart. Edited by the Right Hon. Sir E. HEAD, Bart. 8vo. with Portrait, 15s.

By the same Author.

A Dialogue on the Best Form of Government, 4s. 6d.

Essay on the Origin and Formation of the Romance Languages, 7s. 6d.

Historical Survey of the Astronomy of the Ancients, 15s.

Inquiry into the Credibility of the Early Roman History, 2 vols. 30s.

On the Methods of Observation and Reasoning in Politics, 2 vols. 28s.

Irish Disturbances and Irish Church Question, 12s.

Remarks on the Use and Abuse of some Political Terms, 9s.

On Foreign Jurisdiction and Extradition of Criminals, 2s. 6d.

The Fables of Babrius, Greek Text with Latin Notes, PART I. 5s. 6d. PART II. 3s. 6d.

Suggestions for the Application of the Egyptological Method to Modern History, 1s.

An Outline of the Necessary Laws of Thought: a Treatise on Pure and Applied Logic. By the Most Rev. W. THOMSON, D.D. Archbishop of York. Crown 8vo. 5s 6d.

The Elements of Logic. By THOMAS SHEDDEN, M.A. of St. Peter's Coll. Cantab. 12mo. 4*s.* 6*d.*

Analysis of Mr. Mill's System of Logic. By W. STEBBING, M.A. Fellow of Worcester College, Oxford. 12mo. 3*s.* 6*d.*

The Election of Representatives, Parliamentary and Municipal; a Treatise. By THOMAS HARE, Barrister-at-Law. Third Edition, with Additions. Crown 8vo. 6*s.*

Speeches of the Right Hon. Lord MACAULAY, corrected by Himself. 8vo. 12*s.*

Lord Macaulay's Speeches on Parliamentary Reform in 1831 and 1832. 16mo. 1*s.*

A Dictionary of the English Language. By R. G. LATHAM, M.A. M.D. F.R.S. Founded on the Dictionary of Dr. S. JOHNSON, as edited by the Rev. H. J. TODD, with numerous Emendations and Additions. Publishing in 36 Parts, price 3*s.* 6*d.* each, to form 2 vols. 4to.

Thesaurus of English Words and Phrases, classified and arranged so as to facilitate the Expression of Ideas, and assist in Literary Composition. By P. M. ROGET, M.D. 14th Edition, crown 8vo. 10*s.* 6*d.*

Lectures on the Science of Language, delivered at the Royal Institution. By MAX MÜLLER, M.A. Taylorian Professor in the University of Oxford. FIRST SERIES, Fourth Edition, 12*s.* SECOND SERIES, 18*s.*

The Debater; a Series of Complete Debates, Outlines of Debates, and Questions for Discussion. By F. ROWTON. Fcp. 6*s.*

A Course of English Reading, adapted to every taste and capacity; or, How and What to Read. By the Rev. J. PYCROFT, B.A. Fourth Edition, fcp. 5*s.*

Manual of English Literature, Historical and Critical: with a Chapter on English Metres. By THOMAS ARNOLD, B.A. Post 8vo. 10*s.* 6*d.*

Southey's Doctor, complete in One Volume Edited by the Rev. J.W. WARTER, B.D. Square crown 8vo. 12*s.* 6*d.*

Historical and Critical Commentary on the Old Testament; with a New Translation. By M. M. KALISCH, Ph. D. VOL. I. *Genesis*, 8vo. 18*s.* or adapted for the General Reader, 12*s.* VOL. II. *Exodus*, 15*s.* or adapted for the General Reader, 12*s.*

A Hebrew Grammar, with Exercises. By the same. PART I. *Outlines with Exercises*, 8vo. 12*s.* 6*d.* KEY, 5*s.* PART II. *Exceptional Forms and Constructions*, 12*s.* 6*d.*

A Latin-English Dictionary. By J. T. WHITE, M.A. of Corpus Christi College, and J. E. RIDDLE, M.A. of St. Edmund Hall, Oxford. Imp. 8vo. pp. 2,128, 42*s.*

A New Latin-English Dictionary, abridged from the larger work of *White* and *Riddle* (as above), by J. T. WHITE, M.A. Joint-Author. Medium 8vo. pp. 1,048, 18*s.*

A Diamond Latin-English Dictionary, or Guide to the Meaning, Quality, and Accentuation of Latin Classical Words. By J. E. RIDDLE, M.A. 32mo. 2*s.* 6*d.*

An English-Greek Lexicon, containing all the Greek Words used by Writers of good authority. By C. D. YONGE, B.A. Fifth Edition. 4to. 21*s.*

Mr. Yonge's New Lexicon, English and Greek, abridged from his larger work (as above). Square 12mo. 8*s.* 6*d.*

A Greek-English Lexicon. Compiled by H. G LIDDELL, D.D. Dean of Christ Church, and R. SCOTT, D.D. Master of Balliol. Fifth Edition, crown 4to. 31*s.* 6*d.*

A Lexicon, Greek and English, abridged from LIDDELL and SCOTT's *Greek-English Lexicon*. Eleventh Edition, square 12mo. 7*s.* 6*d.*

A Practical Dictionary of the French and English Languages. By L. CONTANSEAU. 8th Edition, post 8vo. 10*s.* 6*d.*

Contanseau's Pocket Dictionary, French and English, abridged from the above by the Author. New Edition. 18mo. 5*s.*

New Practical Dictionary of the German Language; German-English, and English-German. By the Rev. W. L. BLACKLEY, M.A., and Dr. CARL MARTIN FRIEDLANDER. Post 8vo. [*In the press.*

Miscellaneous Works and Popular Metaphysics.

Recreations of a Country Parson: being a Selection of the Contributions of A. K. H. B. to *Fraser's Magazine*. SECOND SERIES. Crown 8vo. 3s. 6d.

The Commonplace Philosopher in Town and Country. By the same Author. Crown 8vo. 3s. 6d.

Leisure Hours in Town; Essays Consolatory, Æsthetical, Moral, Social, and Domestic. By the same. Crown 8vo. 3s. 6d.

The Autumn Holidays of a Country Parson: Essays contributed to *Fraser's Magazine* and to *Good Words*, by the same. Crown 8vo. 3s. 6d.

The Graver Thoughts of a Country Parson, SECOND SERIES. By the same. Crown 8vo. 3s. 6d.

Critical Essays of a Country Parson, selected from Essays contributed to *Fraser's Magazine*, by the same. Post 8vo. 9s.

A Campaigner at Home. By SHIRLEY, Author of 'Thalatta' and 'Nugæ Criticæ.' Post 8vo. with Vignette, 7s. 6d.

Friends in Council: a Series of Readings and Discourses thereon. 2 vols. fcp. 9s.

Friends in Council, SECOND SERIES. 2 vols. post 8vo. 14s.

Essays written in the Intervals of Business. Fcp. 2s. 6d.

Lord Macaulay's Miscellaneous Writings.

LIBRARY EDITION, 2 vols. 8vo. Portrait, 21s.

PEOPLE'S EDITION, 1 vol. crown 8vo. 4s. 6d.

The Rev. Sydney Smith's Miscellaneous Works; including his Contributions to the *Edinburgh Review*.

LIBRARY EDITION, 3 vols. 8vo. 36s.

TRAVELLER'S EDITION, in 1 vol. 21s.

IN POCKET VOLUMES, 3 vols. fcp. 21s.

PEOPLE'S EDITION, 2 vols. crown 8vo. 8s.

Elementary Sketches of Moral Philosophy, delivered at the Royal Institution. By the same Author. Fcp. 7s.

The Wit and Wisdom of the Rev. SYDNEY SMITH: a Selection of the most memorable Passages in his Writings and Conversation. 16mo. 7s. 6d.

The History of the Supernatural in All Ages and Nations, and in All Churches, Christian and Pagan; demonstrating a Universal Faith. By WILLIAM HOWITT. 2 vols. post 8vo. 18s.

The Superstitions of Witchcraft. By HOWARD WILLIAMS, M.A. St. John's Coll. Camb. Post 8vo. 7s. 6d.

Chapters on Mental Physiology. By Sir HENRY HOLLAND, Bart. M.D. F.R.S. Second Edition. Post 8vo. 8s. 6d.

Essays selected from Contributions to the *Edinburgh Review*. By HENRY ROGERS. Second Edition. 3 vols. fcp. 21s.

The Eclipse of Faith; or, a Visit to a Religious Sceptic. By the same Author. Tenth Edition. Fcp. 5s.

Defence of the Eclipse of Faith, by its Author; a Rejoinder to Dr. Newman's *Reply*. Third Edition. Fcp. 3s. 6d.

Selections from the Correspondence of R. E. H. Greyson. By the same Author. Third Edition. Crown 8vo. 7s. 6d.

Fulleriana, or the Wisdom and Wit of THOMAS FULLER, with Essay on his Life and Genius. By the same Author. 16mo. 2s. 6d.

The Secret of Hegel: being the Hegelian System in Origin, Principle, Form, and Matter. By JAMES HUTCHISON STIRLING. 2 vols. 8vo. 28s.

An Introduction to Mental Philosophy, on the Inductive Method. By J. D. MORELL, M.A. LL.D. 8vo. 12s.

Elements of Psychology, containing the Analysis of the Intellectual Powers. By the same Author. Post 8vo. 7s. 6d.

Sight and Touch: an Attempt to Disprove the Received (or Berkeleian) Theory of Vision. By THOMAS K. ABBOTT, M.A. Fellow and Tutor of Trin. Coll. Dublin. 8vo. with 21 Woodcuts, 5s. 6d.

The Senses and the Intellect. By ALEXANDER BAIN, M.A. Prof. of Logic in the Univ. of Aberdeen. Second Edition 8vo. 15s.

The Emotions and the Will, by the same Author; completing a Systematic Exposition of the Human Mind. 8vo. 15s.

On the Study of Character, including an Estimate of Phrenology. By the same Author. 8vo. 9s.

Time and Space: a Metaphysical Essay. By SHADWORTH H. HODGSON. 8vo. pp. 588, price 16s.

Hours with the Mystics: a Contribution to the History of Religious Opinion. By ROBERT ALFRED VAUGHAN, B.A. Second Edition. 2 vols. crown 8vo. 12s.

Psychological Inquiries. By the late Sir BENJ. C. BRODIE, Bart. 2 vols. or SERIES, fcp. 5s. each.

The Philosophy of Necessity; or, Natural Law as applicable to Mental, Moral, and Social Science. By CHARLES BRAY. Second Edition. 8vo. 9s.

The Education of the Feelings and Affections. By the same Author. Third Edition. 8vo. 8s. 6d.

Christianity and Common Sense. By Sir WILLOUGHBY JONES, Bart. M.A. Trin. Coll. Cantab. 8vo. 6s.

Astronomy, Meteorology, Popular Geography, &c.

Outlines of Astronomy. By Sir J. F. W. HERSCHEL, Bart, M.A. Seventh Edition, revised; with Plates and Woodcuts. 8vo. 18s.

Arago's Popular Astronomy. Translated by Admiral W. H. SMYTH, F.R.S. and R. GRANT, M.A. With 25 Plates and 358 Woodcuts. 2 vols. 8vo. £2 5s.

Arago's Meteorological Essays, with Introduction by Baron HUMBOLDT. Translated under the superintendence of Major-General E. SABINE, R.A. 8vo. 18s.

Saturn and its System. By RICHARD A. PROCTOR, B.A. late Scholar of St. John's Coll. Camb. and King's Coll. London. 8vo. with 14 Plates, 14s.

The Weather-Book; a Manual of Practical Meteorology. By Rear-Admiral ROBERT FITZ ROY, R.N. F.R.S. Third Edition, with 16 Diagrams. 8vo. 15s.

Saxby's Weather System, or Lunar Influence on Weather. By S. M. SAXBY, R.N. Instructor of Naval Engineers. Second Edition. Post 8vo. 4s.

Dove's Law of Storms considered in connexion with the ordinary Movements of the Atmosphere. Translated by R. H. SCOTT, M.A. T.C.D. 8vo. 10s. 6d.

Celestial Objects for Common Telescopes. By T. W. WEBB, M.A. F.R.A.S. With Map of the Moon, and Woodcuts. 16mo. 7s.

Physical Geography for Schools and General Readers. By M. F. MAURY, LL.D. Fcp. with 2 Charts, 2s. 6d.

A Dictionary, Geographical, Statistical, and Historical, of the various Countries, Places, and principal Natural Objects in the World. By J. R. M'CULLOCH. With 6 Maps. 2 vols. 8vo. 63s.

A General Dictionary of Geography, Descriptive, Physical, Statistical, and Historical; forming a complete Gazetteer of the World. By A. KEITH JOHNSTON, F.R.S.E. 8vo. 31s. 6d.

A Manual of Geography, Physical, Industrial, and Political. By W. HUGHES, F.R.G.S. Prof. of Geog. in King's Coll. and in Queen's Coll. Lond. With 6 Maps. Fcp. 7s. 6d.

The Geography of British History; a Geographical Description of the British Islands at Successive Periods. By the same. With 6 Maps. Fcp. 3s. 6d.

Abridged Text-Book of British Geography. By the same. Fcp. 1s. 6d.

The British Empire; a Sketch of the Geography, Growth, Natural and Political Features of the United Kingdom, its Colonies and Dependencies. By CAROLINE BRAY. With 5 Maps. Fcp. 7s. 6d.

Colonisation and Colonies: a Series of Lectures delivered before the University of Oxford. By HERMAN MERIVALE, M.A. Prof. of Polit. Econ. 8vo. 18s.

Maunder's Treasury of Geography, Physical, Historical, Descriptive, and Political. Edited by W. HUGHES, F.R.G.S. With 7 Maps and 16 Plates. Fcp. 10s.

Natural History and Popular Science.

The Elements of Physics or Natural Philosophy. By NEIL ARNOTT, M.D. F.R.S. Physician Extraordinary to the Queen. Sixth Edition. PART I. 8vo. 10*s.* 6*d.*

Heat Considered as a Mode of Motion. By Professor JOHN TYNDALL, F.R.S. LL.D. Second Edition. Crown 8vo. with Woodcuts, 12*s.* 6*d.*

Volcanos, the Character of their Phenomena, their Share in the Structure and Composition of the Surface of the Globe, &c. By G. POULETT SCROPE, M.P. F.R.S. Second Edition. 8vo. with Illustrations, 15*s.*

A Treatise on Electricity, in Theory and Practice. By A. DE LA RIVE, Prof. in the Academy of Geneva. Translated by C. V. WALKER, F.R.S. 3 vols. 8vo. with Woodcuts, £3 13*s.*

The Correlation of Physical Forces. By W. R. GROVE, Q.C. V.P.R.S. Fourth Edition. 8vo. 7*s.* 6*d.*

The Geological Magazine; or, Monthly Journal of Geology. Edited by HENRY WOODWARD, F.G.S. F.Z.S. British Museum; assisted by Professor J. MORRIS, F.G.S. and R. ETHERIDGE, F.R.S.E. F.G.S. 8vo. price 1*s.* monthly.

A Guide to Geology. By J. PHILLIPS, M.A. Prof. of Geol. in the Univ. of Oxford. Fifth Edition; with Plates and Diagrams. Fcp. 4*s.*

A Glossary of Mineralogy. By H. W. BRISTOW, F.G.S. of the Geological Survey of Great Britain. With 486 Figures. Crown 8vo. 12*s.*

Phillips's Elementary Introduction to Mineralogy, with extensive Alterations and Additions, by H. J. BROOKE, F.R.S. and W. H. MILLER, F.G.S. Post 8vo. with Woodcuts, 18*s.*

Van Der Hoeven's Handbook of Zoology. Translated from the Second Dutch Edition by the Rev. W. CLARK, M.D. F.R.S. 2 vols. 8vo. with 24 Plates of Figures, 60*s.*

The Comparative Anatomy and Physiology of the Vertebrate Animals. By RICHARD OWEN, F.R.S. D.C.L. 2 vols. 8vo. with upwards of 1,200 Woodcuts.

[*In the press.*

Homes without Hands: an Account of the Habitations constructed by various Animals, classed according to their Principles of Construction. By Rev. J. G. WOOD, M.A. F.L.S. Illustrations on Wood by G. Pearson, from Drawings by F. W. Keyl and E. A. Smith. In 20 Parts, 1*s.* each.

Manual of Corals and Sea Jellies. By J. R. GREENE, B.A. Edited by the Rev. J. A. GALBRAITH, M.A. and the Rev. S. HAUGHTON, M.D. Fcp. with 39 Woodcuts, 5*s.*

Manual of Sponges and Animalculæ; with a General Introduction on the Principles of Zoology. By the same Author and Editors. Fcp. with 16 Woodcuts, 2*s.*

Manual of the Metalloids. By J. APJOHN, M.D. F.R.S. and the same Editors. Fcp. with 38 Woodcuts, 7*s.* 6*d.*

The Sea and its Living Wonders. By Dr. G. HARTWIG. Second (English) Edition. 8vo. with many Illustrations, 18*s.*

The Tropical World. By the same Author. With 8 Chromoxylographs and 172 Woodcuts. 8vo. 21*s.*

Sketches of the Natural History of Ceylon. By Sir J. EMERSON TENNENT, K.C.S. LL.D. With 82 Wood Engravings. Post 8vo. 12*s.* 6*d.*

Ceylon. By the same Author. 5th Edition, with Maps, &c. and 90 Wood Engravings. 2 vols. 8vo. £2 10*s.*

A Familiar History of Birds. By E. STANLEY, D.D. F.R.S. late Lord Bishop of Norwich. Seventh Edition, with Woodcuts. Fcp. 3*s.* 6*d.*

Marvels and Mysteries of Instinct; or, Curiosities of Animal Life. By G. GARRATT. Third Edition. Fcp. 7*s.*

Home Walks and Holiday Rambles. By the Rev. C. A. JOHNS, B.A. F.L.S. Fcp. with 10 Illustrations, 6*s.*

Kirby and Spence's Introduction to Entomology, or Elements of the Natural History of Insects. Seventh Edition. Crown 8vo. 5*s.*

Maunder's Treasury of Natural History, or Popular Dictionary of Zoology. Revised and corrected by T. S. COBBOLD, M.D. Fcp. with 900 Woodcuts, 10*s.*

The Treasury of Botany, on the Plan of Maunder's Treasury. By J. LINDLEY, M.D. and T. MOORE, F.L.S. assisted by other Practical Botanists. With 16 Plates, and many Woodcuts from designs by W. H. Fitch. Fcp. [*In the press.*

The Rose Amateur's Guide. By THOMAS RIVERS. 8th Edition. Fcp. 4*s.*

The British Flora; comprising the Phænogamous or Flowering Plants and the Ferns. By Sir W. J. HOOKER, K.H. and G. A. WALKER-ARNOTT, LL.D. 12mo. with 12 Plates, 14*s.* or coloured, 21*s.*

Bryologia Britannica; containing the Mosses of Great Britain and Ireland, arranged and described. By W. WILSON. 8vo. with 61 Plates, 42*s.* or coloured, £4 4*s.*

The Indoor Gardener. By Miss MALING. Fcp. with Frontispiece, 5*s.*

Loudon's Encyclopædia of Plants; comprising the Specific Character, Description, Culture, History, &c. of all the Plants found in Great Britain. With upwards of 12,000 Woodcuts. 8vo. £3 13*s.* 6*d.*

Loudon's Encyclopædia of Trees and Shrubs; containing the Hardy Trees and Shrubs of Great Britain scientifically and popularly described. With 2,000 Woodcuts. 8vo. 50*s.*

Maunder's Scientific and Literary Treasury; a Popular Encyclopædia of Science, Literature, and Art. Fcp. 10*s.*

A Dictionary of Science, Literature, and Art. Fourth Edition. Edited by W. T. BRANDE, D.C.L. and GEORGE W. COX, M.A., assisted by gentlemen of eminent Scientific and Literary Acquirements. In 12 Parts, each containing 240 pages, price 5*s.* forming 3 vols. medium 8vo. price 21*s.* each.

Essays on Scientific and other subjects, contributed to Reviews. By Sir H. HOLLAND, Bart. M.D. Second Edition. 8vo. 14*s.*

Essays from the Edinburgh and *Quarterly Reviews*; with Addresses and other Pieces. By Sir J. F. W. HERSCHEL, Bart. M.A. 8vo. 18*s.*

Chemistry, Medicine, Surgery, and the Allied Sciences.

A Dictionary of Chemistry and the Allied Branches of other Sciences. By HENRY WATTS, F.C.S. assisted by eminent Contributors. 5 vols. medium 8vo. in course of publication in Parts. VOL. I. 3*s.* 6*d.* VOL. II. 26*s.* and VOL. III. 31*s.* 6*d.* are now ready.

Handbook of Chemical Analysis, adapted to the Unitary System of Notation: By F. T. CONINGTON, M.A. F.C.S. Post 8vo. 7*s.* 6*d.* — TABLES of QUALITATIVE ANALYSIS adapted to the same, 2*s.* 6*d.*

A Handbook of Volumetrical Analysis. By ROBERT H. SCOTT, M.A. T.C.D. Post 8vo. 4*s.* 6*d.*

Elements of Chemistry, Theoretical and Practical. By WILLIAM A. MILLER, M.D. LL.D. F.R.S. F.G.S. Professor of Chemistry, King's College, London. 3 vols. 8vo. £2 13*s.* PART I. CHEMICAL PHYSICS, Third Edition, 12*s.* PART II. INORGANIC CHEMISTRY, 21*s.* PART III. ORGANIC CHEMISTRY, Second Edition, 20*s.*

A Manual of Chemistry, Descriptive and Theoretical. By WILLIAM ODLING, M.B. F.R.S. Lecturer on Chemistry at St. Bartholomew's Hospital. PART I. 8vo. 9*s.*

A Course of Practical Chemistry, for the use of Medical Students. By the same Author. Second Edition, with 70 new Woodcuts. Crown 8vo. 7*s.* 6*d.*

The Diagnosis and Treatment of the Diseases of Women; including the Diagnosis of Pregnancy. By GRAILY HEWITT, M.D. Physician to the British Lying-in Hospital. 8vo. 16*s.*

Lectures on the Diseases of Infancy and Childhood. By CHARLES WEST, M.D. &c. 5th Edition, revised and enlarged. 8vo. 16*s.*

Exposition of the Signs and Symptoms of Pregnancy: with other Papers on subjects connected with Midwifery. By W. F. MONTGOMERY, M.A. M.D. M.R.I.A. 8vo. with Illustrations, 25*s.*

A System of Surgery, Theoretical and Practical, in Treatises by Various Authors. Edited by T. HOLMES, M.A. Cantab. Assistant-Surgeon to St. George's Hospital. 4 vols. 8vo. £4 13s.

Vol. I. General Pathology. 21s.

Vol. II. Local Injuries: Gun-shot Wounds, Injuries of the Head, Back, Face, Neck, Chest, Abdomen, Pelvis, of the Upper and Lower Extremities, and Diseases of the Eye. 21s.

Vol. III. Operative Surgery. Diseases of the Organs of Circulation, Locomotion, &c. 21s.

Vol. IV. Diseases of the Organs of Digestion, of the Genito-Urinary System, and of the Breast, Thyroid Gland, and Skin; with APPENDIX and GENERAL INDEX. 30s.

Lectures on the Principles and Practice of Physic. By THOMAS WATSON, M.D. Physician-Extraordinary to the Queen. Fourth Edition. 2 vols. 8vo. 34s.

Lectures on Surgical Pathology. By J. PAGET, F.R.S. Surgeon-Extraordinary to the Queen. Edited by W. TURNER, M.B. 8vo. with 117 Woodcuts, 21s.

A Treatise on the Continued Fevers of Great Britain. By C. MURCHISON, M.D. Senior Physician to the London Fever Hospital. 8vo. with coloured Plates, 18s.

Anatomy, Descriptive and Sur-gical. By HENRY GRAY, F.R.S. With 410 Wood Engravings from Dissections. Third Edition, by T. HOLMES, M.A. Cantab. Royal 8vo. 28s.

The Cyclopædia of Anatomy and Physiology. Edited by the late R. B. TODD, M.D. F.R.S. Assisted by nearly all the most eminent cultivators of Physiological Science of the present age. 5 vols. 8vo. with 2,853 Woodcuts, £6 6s.

Physiological Anatomy and Phy-siology of Man. By the late R. B. TODD, M.D. F.R.S. and W. BOWMAN, F.R.S. of King's College. With numerous Illustrations. Vol. II. 8vo. 25s.

A Dictionary of Practical Medi-cine. By J. COPLAND, M.D. F.R.S. Abridged from the larger work by the Author, assisted by J. C. COPLAND, M.R.C.S. 1 vol. 8vo. [*In the press.*

Dr. Copland's Dictionary of Practical Medicine (the larger work). 3 vols. 8vo. £5 11s.

The Works of Sir B. C. Brodie, Bart. collected and arranged by CHARLES HAWKINS, F.R.C.S.E. 3 vols. 8vo. with Medallion and Facsimile, 48s.

Autobiography of Sir B. C. Brodie, Bart. printed from the Author's materials left in MS. Fcp. 4s. 6d.

Medical Notes and Reflections. By Sir H. HOLLAND, Bart. M.D. Third Edition. 8vo. 18s.

A Manual of Materia Medica and Therapeutics, abridged from Dr. PEREIRA's *Elements* by F. J. FARRE, M.D Cantab. assisted by R. BENTLEY, M.R.C.S. and by R. WARINGTON, F.C.S. 1 vol. 8vo. [*In October.*

Dr. Pereira's Elements of Materia Medica and Therapeutics, Third Edition, by A. S. TAYLOR, M.D. and G. O. REES, M.D 3 vols. 8vo. with Woodcuts, £3 15s.

Thomson's Conspectus of the British Pharmacopœia. Twenty-fourth Edition, corrected and made conformable throughout to the New Pharmacopœia of the General Council of Medical Education By E. LLOYD BIRKETT, M.D. 18mo. 5s. 6d.

Manual of the Domestic Practice of Medicine. By W. B. KESTEVEN F.R.C.S.E. Second Edition, thoroughly revised, with Additions. Fcp. 5s.

The Fine Arts, and Illustrated Editions.

The New Testament, illustrated with Wood Engravings after the Early Masters, chiefly of the Italian School. Crown 4to. 63s. cloth, gilt top; or £5 5s. elegantly bound in morocco.

Lyra Germanica; Hymns for the Sundays and Chief Festivals of the Christian Year. Translated by CATHERINE WINKWORTH; 125 Illustrations on Wood drawn by J. LEIGHTON, F.S.A. Fcp. 4to. 21s.

Cats' and Farlie's Moral Emblems; with Aphorisms, Adages, and Proverbs of all Nations: comprising 121 Illustrations on Wood by J. LEIGHTON, F.S.A. with an appropriate Text by R. PIGOT. Imperial 8vo. 31*s.* 6*d.*

Bunyan's Pilgrim's Progress: with 126 Illustrations on Steel and Wood by C. BENNETT; and a Preface by the Rev. C. KINGSLEY. Fcp. 4to. 21*s.*

Shakspeare's Sentiments and Similes printed in Black and Gold and illuminated in the Missal style by HENRY NOEL HUMPHREYS. In massive covers, containing the Medallion and Cypher of Shakspeare. Square post 8vo. 21*s.*

The History of Our Lord, as exemplified in Works of Art; with that of His Types in the Old and New Testament. By Mrs. JAMESON and Lady EASTLAKE. Being the concluding Series of 'Sacred and Legendary Art;' with 13 Etchings and 281 Woodcuts. 2 vols. square crown 8vo. 42*s.*

In the same Series, by Mrs. JAMESON.

Legends of the Saints and Martyrs. Fourth Edition, with 19 Etchings and 187 Woodcuts. 2 vols. 31*s.* 6*d.*

Legends of the Monastic Orders. Third Edition, with 11 Etchings and 88 Woodcuts. 1 vol. 21*s.*

Legends of the Madonna. Third Edition. with 27 Etchings and 165 Woodcuts. 1 vol. 21*s.*

Arts, Manufactures, &c.

Encyclopædia of Architecture, Historical, Theoretical, and Practical. By JOSEPH GWILT. With more than 1,000 Woodcuts. 8vo. 42*s.*

Tuscan Sculptors, their Lives, Works, and Times. With 45 Etchings and 28 Woodcuts from Original Drawings and Photographs. By CHARLES C. PERKINS 2 vols. imp. 8vo. 63*s.*

The Engineer's Handbook; explaining the Principles which should guide the young Engineer in the Construction of Machinery. By C. S. LOWNDES. Post 8vo. 5*s.*

The Elements of Mechanism. By T. M. GOODEVE, M.A. Prof. of Mechanics at the R. M. Acad. Woolwich. Second Edition, with 217 Woodcuts. Post 8vo. 6*s.* 6*d.*

Ure's Dictionary of Arts, Manufactures, and Mines. Re-written and enlarged by ROBERT HUNT, F.R.S., assisted by numerous gentlemen eminent in Science and the Arts. With 2,000 Woodcuts. 3 vols. 8vo. £4.

Encyclopædia of Civil Engineering, Historical, Theoretical, and Practical. By E. CRESY, C.E. With above 3,000 Woodcuts. 8vo. 42*s.*

Treatise on Mills and Millwork. By W. FAIRBAIRN, C.E. F.R.S. With 18 Plates and 322 Woodcuts. 2 vols. 8vo. 32*s.*

Useful Information for Engineers. By the same Author. FIRST and SECOND SERIES, with many Plates and Woodcuts. 2 vols. crown 8vo. 10*s.* 6*d.* each.

The Application of Cast and Wrought Iron to Building Purposes. By the same Author. Third Edition, with 6 Plates and 118 Woodcuts. 8vo. 16*s.*

The Practical Mechanic's Journal: An Illustrated Record of Mechanical and Engineering Science, and Epitome of Patent Inventions. 4to. price 1*s.* monthly.

The Practical Draughtsman's Book of Industrial Design. By W. JOHNSON, Assoc. Inst. C.E. With many hundred Illustrations. 4to. 28*s.* 6*d.*

The Patentee's Manual: a Treatise on the Law and Practice of Letters Patent for the use of Patentees and Inventors. By J. and J. H. JOHNSON. Post 8vo. 7*s.* 6*d.*

The Artisan Club's Treatise on the Steam Engine, in its various Applications to Mines, Mills, Steam Navigation, Railways, and Agriculture. By J. BOURNE, C.E. Sixth Edition; with 37 Plates and 546 Woodcuts. 4to. 42*s.*

Catechism of the Steam Engine, in its various Applications to Mines, Mills, Steam Navigation, Railways, and Agriculture. By J. BOURNE. C.E. With 199 Woodcuts. Fcp. 9s. The INTRODUCTION of 'Recent Improvements' may be had separately, with 110 Woodcuts, price 3s. 6d.

Handbook of the Steam Engine, by the same Author, forming a KEY to the Catechism of the Steam Engine, with 67 Woodcuts. Fcp. 9s.

The Theory of War Illustrated by numerous Examples from History. By Lieut.-Col. P. L. MACDOUGALL. Third Edition, with 10 Plans. Post 8vo. 10s. 6d.

Collieries and Colliers; A Handbook of the Law and leading Cases relating thereto. By J. C. FOWLER, Barrister-at-Law, Stipendiary Magistrate. Fcp. 6s.

The Art of Perfumery; the History and Theory of Odours, and the Methods of Extracting the Aromas of Plants. By Dr. PIESSE, F.C.S. Third Edition, with 53 Woodcuts. Crown 8vo. 10s. 6d.

Chemical, Natural, and Physical Magic, for Juveniles during the Holidays. By the same Author. Third Edition, enlarged, with 38 Woodcuts. Fcp. 6s.

The Laboratory of Chemical Wonders: A Scientific Mélange for Young People. By the same. Crown 8vo. 5s. 6d.

Talpa; or, the Chronicles of a Clay Farm. By C. W. HOSKYNS, Esq. With 24 Woodcuts from Designs by G. CRUIKSHANK. 16mo. 5s. 6d.

H.R.H. the Prince Consort's Farms; an Agricultural Memoir. By JOHN CHALMERS MORTON. Dedicated by permission to Her Majesty the QUEEN. With 40 Wood Engravings. 4to. 52s. 6d.

Loudon's Encyclopædia of Agriculture: Comprising the Laying-out, Improvement, and Management of Landed Property, and the Cultivation and Economy of the Productions of Agriculture. With 1,100 Woodcuts. 8vo. 31s. 6d.

Loudon's Encyclopædia of Gardening Comprising the Theory and Practice of Horticulture, Floriculture, Arboriculture, and Landscape Gardening. With 1,[illegible] Woodcuts. 8vo. 31s. 6d.

Loudon's Encyclopædia of Cottage, Farm and Villa Architecture and Furniture. With more than 2,000 Woodcuts. 8vo. 42s.

History of Windsor Great Park and Windsor Forest. By WILLIAM MENZIES, Resident Deputy Surveyor. With 3 Maps and 20 Photographs. Imp. folio, £8 8s.

The Sanitary Management and Utilisation of Sewage: comprising Details of a System applicable to Cottages, Dwelling-Houses, Public Buildings, and Towns; Suggestions relating to the Arterial Drainage of the Country, and the Water Supply of Rivers. By the same Author. Imp. 8vo. with 9 Illustrations, 12s. 6d.

Bayldon's Art of Valuing Rents and Tillages, and Claims of Tenants upon Quitting Farms, both at Michaelmas and Lady-Day. Eighth Edition, revised by J. C. MORTON. 8vo. 10s. 6d.

Religious and Moral Works.

An Exposition of the 39 Articles, Historical and Doctrinal. By E. HAROLD BROWNE, D.D. Lord Bishop of Ely. Sixth Edition, 8vo. 16s.

The Pentateuch and the Elohistic Psalms, in Reply to Bishop Colenso. By the same. Second Edition. 8vo. 2s.

Examination Questions on Bishop Browne's Exposition of the Articles. By the Rev. J. GORLE, M.A. Fcp. 3s. 6d.

Five Lectures on the Character of St. Paul; being the Hulsean Lectures for 1862. By the Rev. J. S. HOWSON, D.D. Second Edition. 8vo. 9s.

The Life and Epistles of St. Paul. By W. J. CONYBEARE, M.A. late Fellow of Trin. Coll. Cantab. and J. S. HOWSON, D.D. Principal of Liverpool Coll.

LIBRARY EDITION, with all the Original Illustrations, Maps, Landscapes on Steel, Woodcuts, &c. 2 vols. 4to. 48s.

INTERMEDIATE EDITION, with a Selection of Maps, Plates, and Woodcuts. 2 vols. square crown 8vo. 31s. 6d.

PEOPLE'S EDITION, revised and condensed, with 46 Illustrations and Maps. 2 vols. crown 8vo. 12s

The Voyage and Shipwreck of St. Paul; with Dissertations on the Ships and Navigation of the Ancients. By JAMES SMITH, F.R.S. Crown 8vo. Charts, 8*s.* 6*d.*

A Critical and Grammatical Commentary on St. Paul's Epistles. By C. J. ELLICOTT, D.D. Lord Bishop of Gloucester and Bristol. 8vo.

Galatians, Third Edition, 8*s.* 6*d.*

Ephesians, Third Edition, 8*s.* 6*d.*

Pastoral Epistles, Third Edition, 10*s.* 6*d.*

Philippians, Colossians, and Philemon, Third Edition, 10*s.* 6*d.*

Thessalonians, Second Edition, 7*s.* 6*d.*

Historical Lectures on the Life of Our Lord Jesus Christ: being the Hulsean Lectures for 1859. By the same Author. Fourth Edition. 8vo. 10*s.* 6*d.*

The Destiny of the Creature; and other Sermons preached before the University of Cambridge. By the same. Post 8vo. 5*s.*

The Broad and the Narrow Way; Two Sermons preached before the University of Cambridge. By the same. Crown 8vo. 2*s.*

Rev. T. H. Horne's Introduction to the Critical Study and Knowledge of the Holy Scriptures. Eleventh Edition, corrected, and extended under careful Editorial revision. With 4 Maps and 22 Woodcuts and Facsimiles. 4 vols. 8vo. £3 13*s.* 6*d.*

Rev. T. H. Horne's Compendious Introduction to the Study of the Bible, being an Analysis of the larger work by the same Author. Re-edited by the Rev. JOHN AYRE, M.A. With Maps, &c. Post 8vo. 9*s.*

The Treasury of Bible Knowledge, on the plan of Maunder's Treasuries. By the Rev. JOHN AYRE, M.A. Fcp. 8vo. with Maps and Illustrations. [*In the press.*

The Greek Testament; with Notes, Grammatical and Exegetical. By the Rev. W. WEBSTER, M.A. and the Rev. W. F. WILKINSON, M.A. 2 vols. 8vo. £2 4*s.*

VOL. I. the Gospels and Acts, 20*s.*

VOL. II. the Epistles and Apocalypse, 24*s.*

The Four Experiments in Church and State; and the Conflicts of Churches. By Lord ROBERT MONTAGU, M.P. 8vo. 12*s.*

Every-day Scripture Difficulties explained and illustrated; Gospels of St. Matthew and St. Mark. By J. E. PRESCOTT, M.A. 8vo. 9*s.*

The Pentateuch and Book of Joshua Critically Examined. By the Right Rev. J. W. COLENSO, D.D. Lord Bishop of Natal. People's Edition, in 1 vol. crown 8vo. 6*s.* or in 5 Parts, 1*s.* each.

The Pentateuch and Book of Joshua Critically Examined. By Prof. A. KUENEN, of Leyden. Translated from the Dutch, and edited with Notes, by the Right Rev. J. W. COLENSO, D.D. Bishop of Natal. 8vo. 8*s.* 6*d.*

The Formation of Christendom. PART I. By T. W. ALLIES. 8vo. 12*s.*

Christendom's Divisions; a Philosophical Sketch of the Divisions of the Christian Family in East and West. By EDMUND S. FFOULKES, formerly Fellow and Tutor of Jesus Coll. Oxford. Post 8vo. 7*s.* 6*d.*

The Life of Christ, an Eclectic Gospel, from the Old and New Testaments, arranged on a New Principle, with Analytical Tables, &c. By CHARLES DE LA PRYME, M.A. Trin. Coll. Camb. Revised Edition. 8vo. 5*s.*

The Hidden Wisdom of Christ and the Key of Knowledge; or, History of the Apocrypha. By ERNEST DE BUNSEN. 2 vols. 8vo. 28*s.*

Hippolytus and his Age; or, the Beginnings and Prospects of Christianity. By Baron BUNSEN, D.D. 2 vols. 8vo. 30*s.*

Outlines of the Philosophy of Universal History, applied to Language and Religion: Containing an Account of the Alphabetical Conferences. By the same Author. 2 vols. 8vo. 33*s.*

Analecta Ante-Nicæna. By the same Author. 3 vols. 8vo. 42*s.*

Essays on Religion and Literature. By various Writers. Edited by H. E. MANNING, D.D. 8vo. 10*s.* 6*d.*

Essays and Reviews. By the Rev. W. TEMPLE, D.D. the Rev. R. WILLIAMS, B.D. the Rev. B. POWELL, M.A. the Rev. H. B. WILSON, B.D. C. W. GOODWIN, M.A. the Rev. M. PATTISON, B.D. and the Rev. B. JOWETT, M.A. 12th Edition. Fcp. 8vo. 5*s.*

Mosheim's Ecclesiastical History. MURDOCK and SOAMES's Translation and Notes, re-edited by the Rev. W. STUBBS, M.A. 3 vols. 8vo. 45*s.*

Bishop Jeremy Taylor's Entire Works: With Life by BISHOP HEBER. Revised and corrected by the Rev. C. P. EDEN, 10 vols. £5 5s.

Passing Thoughts on Religion. By the Author of 'Amy Herbert.' 8th Edition. Fcp. 5s.

Thoughts for the Holy Week, for Young Persons. By the same Author. 3d Edition. Fcp. 8vo. 2s.

Night Lessons from Scripture. By the same Author. 2d Edition. 32mo. 3s.

Self-examination before Confirmation. By the same Author. 32mo. 1s. 6d.

Readings for a Month Preparatory to Confirmation from Writers of the Early and English Church. By the same. Fcp. 4s.

Readings for Every Day in Lent, compiled from the Writings of Bishop JEREMY TAYLOR. By the same. Fcp. 5s.

Preparation for the Holy Communion; the Devotions chiefly from the works of JEREMY TAYLOR. By the same. 32mo. 3s.

Morning Clouds. Second Edition. Fcp. 5s.

Spring and Autumn. By the same Author. Post 8vo. 6s.

The Wife's Manual; or, Prayers, Thoughts, and Songs on Several Occasions of a Matron's Life. By the Rev. W. CALVERT, M.A. Crown 8vo. 10s. 6d.

Spiritual Songs for the Sundays and Holidays throughout the Year. By J. S. B. MONSELL, LL.D. Vicar of Egham. Fourth Edition. Fcp. 4s. 6d.

The Beatitudes: Abasement before God: Sorrow for Sin; Meekness of Spirit; Desire for Holiness; Gentleness; Purity of Heart; the Peace-makers; Sufferings for Christ. By the same. 2d Edition, fcp. 3s. 6d.

Hymnologia Christiana; or, Psalms and Hymns selected and arranged in the order of the Christian Seasons. By B. H. KENNEDY, D.D. Prebendary of Lichfield. Crown 8vo. 7s. 6d.

Lyra Domestica; Christian Songs for Domestic Edification. Translated from the *Psaltery and Harp* of C. J. P. SPITTA, and from other sources, by RICHARD MASSIE. FIRST and SECOND SERIES, fcp. 4s. 6d. each.

Lyra Sacra; Hymns, Ancient and Modern, Odes, and Fragments of Sacred Poetry. Edited by the Rev B. W. SAVILE, M.A. Fcp. 5s.

Lyra Germanica, translated from the German by Miss C. WINKWORTH. FIRST SERIES, Hymns for the Sundays and Chief Festivals; SECOND SERIES, the Christian Life. Fcp. 5s. each SERIES.

Hymns from Lyra Germanica, 18mo. 1s.

Historical Notes to the 'Lyra Germanica:' containing brief Memoirs of the Authors of the Hymns, and Notices of Remarkable Occasions on which some of them have been used; with Notices of other German Hymn Writers. By THEODORE KÜBLER. Fcp. 7s. 6d.

Lyra Eucharistica; Hymns and Verses on the Holy Communion, Ancient and Modern; with other Poems. Edited by the Rev. ORBY SHIPLEY, M.A. Second Edition. Fcp. 7s. 6d.

Lyra Messianica; Hymns and Verses on the Life of Christ, Ancient and Modern; with other Poems. By the same Editor. Fcp. 7s. 6d.

Lyra Mystica; Hymns and Verses on Sacred Subjects, Ancient and Modern. By the same Editor. Fcp. 7s. 6d.

The Chorale Book for England; a complete Hymn-Book in accordance with the Services and Festivals of the Church of England: the Hymns translated by Miss C. WINKWORTH; the Tunes arranged by Prof. W. S. BENNETT and OTTO GOLDSCHMIDT. Fcp. 4to. 12s. 6d.

Congregational Edition. Fcp. 2s.

The Catholic Doctrine of the Atonement; an Historical Inquiry into its Development in the Church: with an Introduction on the Principle of Theological Developments. By H. N. OXENHAM, M.A. formerly Scholar of Balliol College, Oxford. 8vo. 8s. 6d.

From Sunday to Sunday; an attempt to consider familiarly the Weekday Life and Labours of a Country Clergyman. By R. GEE, M.A. Vicar of Abbott's Langley and Rural Dean. Fcp. 5s.

First Sundays at Church; or, Familiar Conversations on the Morning and Evening Services of the Church of England. By J. E. RIDDLE, M.A. Fcp. 2s. 6d.

The Judgment of Conscience, and other Sermons. By RICHARD WHATELY, D.D. late Archbishop of Dublin. Crown 8vo. 4s. 6d.

Paley's Moral Philosophy, with Annotations. By RICHARD WHATELY, D.D. late Archbishop of Dublin. 8vo. 7s.

Travels, Voyages, &c.

Outline Sketches of the High Alps of Dauphiné. By T. G. Bonney, M.A. F.G.S. M.A.C. Fellow of St. John's Coll. Camb. With 13 Plates and a Coloured Map. Post 4to. 16*s.*

Ice Caves of France and Switzerland; a narrative of Subterranean Exploration. By the Rev. G. F. Browne, M.A. Fellow and Assistant-Tutor of St. Catherine's Coll. Cambridge, M.A.C. With 11 Woodcuts. Square crown 8vo. 12*s.* 6*d.*

Village Life in Switzerland. By Sophia D. Delmard. Post 8vo. 9*s.* 6*d.*

How we Spent the Summer; or, a Voyage en Zigzag in Switzerland and Tyrol with some Members of the Alpine Club. From the Sketch-Book of one of the Party. In oblong 4to. with about 300 Illustrations, 10*s.* 6*d.*

Map of the Chain of Mont Blanc, from an actual Survey in 1863—1864. By A. Adams-Reilly, F.R.G.S. M.A.C. Published under the Authority of the Alpine Club. In Chromolithography on extra stout drawing-paper 28in. × 17in. price 10*s.* or mounted on canvas in a folding case, 12*s.* 6*d.*

The Hunting Grounds of the Old World; First Series, *Asia.* By H. A. L. the Old Shekarry. Third Edition, with 7 Illustrations. 8vo. 18*s.*

Camp and Cantonment; a Journal of Life in India in 1857—1859, with some Account of the Way thither. By Mrs. Leopold Paget. To which is added a Short Narrative of the Pursuit of the Rebels in Central India by Major Paget, R.H.A. Post 8vo. 10*s.* 6*d.*

Explorations in South-west Africa, from Walvisch Bay to Lake Ngami and the Victoria Falls. By Thomas Baines, F.R.G.S. 8vo. with Maps and Illustrations, 21*s.*

South American Sketches; or, a Visit to Rio Janeiro, the Organ Mountains, La Plata, and the Paranà. By Thomas W. Hinchliff, M.A. F.R.G.S. Post 8vo. with Illustrations, 12*s.* 6*d.*

Vancouver Island and British Columbia; their History, Resources, and Prospects. By Matthew Macfie, F.R.G.S. With Maps and Illustrations. 8vo. 18*s.*

History of Discovery in our Australasian Colonies, Australia, Tasmania, and New Zealand, from the Earliest Date to the Present Day. By William Howitt. With 3 Maps of the Recent Explorations from Official Sources. 2 vols. 8vo. 28*s.*

The Capital of the Tycoon; a Narrative of a 3 Years' Residence in Japan. By Sir Rutherford Alcock, K.C.B. 2 vols. 8vo. with numerous Illustrations, 42*s.*

Last Winter in Rome. By C. R. Weld. With Portrait and Engravings on Wood. Post 8vo. 14*s.*

Autumn Rambles in North Africa. By John Ormsby, of the Middle Temple. With 16 Illustrations. Post 8vo. 8*s.* 6*d.*

The Dolomite Mountains. Excursions through Tyrol, Carinthia, Carniola, and Friuli in 1861, 1862, and 1863. By J. Gilbert and G. C. Churchill, F.R.G.S. With numerous Illustrations. Square crown 8vo. 21*s.*

A Summer Tour in the Grisons and Italian Valleys of the Bernina. By Mrs. Henry Freshfield. With 2 Coloured Maps and 4 Views. Post 8vo. 10*s.* 6*d.*

Alpine Byways; or, Light Leaves gathered in 1859 and 1860. By the same Authoress. Post 8vo. with Illustrations, 10*s.* 6*d.*

A Lady's Tour Round Monte Rosa; including Visits to the Italian Valleys. With Map and Illustrations. Post 8vo. 14*s.*

Guide to the Pyrenees, for the use of Mountaineers. By Charles Packe. With Maps, &c. and Appendix. Fcp. 6*s.*

The Alpine Guide. By John Ball, M.R.I.A. late President of the Alpine Club. Post 8vo. with Maps and other Illustrations.

Guide to the Western Alps, including Mont Blanc, Monte Rosa, Zermatt, &c. 7*s.* 6*d.*

Guide to the Oberland and all Switzerland, excepting the Neighbourhood of Monte Rosa and the Great St. Bernard; with Lombardy and the adjoining portion of Tyrol. 7*s.* 6*d.*

Christopher Columbus; his Life, Voyages, and Discoveries. Revised Edition, with 4 Woodcuts. 18mo. 2*s.* 6*d.*

Captain James Cook; his Life, Voyages, and Discoveries. Revised Edition, with numerous Woodcuts. 18mo. 2*s.* 6*d.*

Narratives of Shipwrecks of the Royal Navy between 1793 and 1857, compiled from Official Documents in the Admiralty by W. O. S. GILLY; with a Preface by W. S. GILLY, D.D. 3rd Edition, fcp. 5*s.*

A Week at the Land's End. By J. T. BLIGHT; assisted by E. H. RODD, R. Q. COUCH, and J. RALFS. With Map and 96 Woodcuts. Fcp. 6*s.* 6*d.*

Visits to Remarkable Places: Old Halls, Battle-Fields, and Scenes illustrative of Striking Passages in English History and Poetry. By WILLIAM HOWITT. 2 vols. square crown 8vo. with Wood Engravings, 25*s.*

The Rural Life of England. By the same Author. With Woodcuts by Bewick and Williams. Medium 8vo. 12*s.* 6*d.*

Works of Fiction.

Late Laurels: a Tale. By the Author of 'Wheat and Tares.' 2 vols. post 8vo. 15*s.*

A First Friendship. [Reprinted from *Fraser's Magazine.*] Crown 8vo. 7*s.* 6*d.*

Atherstone Priory. By L. N. COMYN. 2 vols. post 8vo. 21*s.*

Ellice: a Tale. By the same. Post 8vo. 9*s.* 6*d.*

Stories and Tales by the Author of 'Amy Herbert,' uniform Edition, each Tale or Story complete in a single volume.

AMY HERBERT, 2*s.* 6*d.*
GERTRUDE, 2*s.* 6*d.*
EARL'S DAUGHTER, 2*s.* 6*d.*
EXPERIENCE OF LIFE, 2*s.* 6*d.*
CLEVE HALL, 3*s.* 6*d.*
IVORS, 3*s.* 6*d.*
KATHARINE ASHTON, 3*s.* 6*d.*
MARGARET PERCIVAL, 5*s.*
LANETON PARSONAGE, 4*s.* 6*d.*
URSULA, 4*s.* 6*d.*

A Glimpse of the World. By the Author of 'Amy Herbert.' Fcp. 7*s.* 6*d.*

Essays on Fiction, reprinted chiefly from Reviews, with Additions. By NASSAU W. SENIOR. Post 8vo. 10*s.* 6*d.*

Elihu Jan's Story; or, the Private Life of an Eastern Queen. By WILLIAM KNIGHTON, LL.D. Assistant-Commissioner in Oudh. Post 8vo. 7*s.* 6*d.*

The Six Sisters of the Valleys: an Historical Romance. By W. BRAMLEY-MOORE, M.A. Incumbent of Gerrard's Cross, Bucks. Third Edition, with 14 Illustrations. Crown 8vo. 5*s.*

The Gladiators: a Tale of Rome and Judæa. By G. J. WHYTE MELVILLE. Crown 8vo. 5*s.*

Digby Grand, an Autobiography. By the same Author. 1 vol. 5*s.*

Kate Coventry, an Autobiography. By the same. 1 vol. 5*s.*

General Bounce, or the Lady and the Locusts. By the same. 1 vol. 5*s.*

Holmby House, a Tale of Old Northamptonshire. 1 vol. 5*s.*

Good for Nothing, or All Down Hill. By the same. 1 vol. 6*s.*

The Queen's Maries, a Romance of Holyrood. 1 vol. 6*s.*

The Interpreter, a Tale of the War. By the same. 1 vol. 5*s.*

Tales from Greek Mythology. By GEORGE W. COX, M.A. late Scholar of Trin. Coll. Oxon. Second Edition. Square 16mo. 3*s.* 6*d.*

Tales of the Gods and Heroes. By the same Author. Second Edition. Fcp. 5*s.*

Tales of Thebes and Argos. By the same Author. Fcp. 4*s.* 6*d.*

The Warden: a Novel. By ANTHONY TROLLOPE, Crown 8vo. 3*s.* 6*d.*

Barchester Towers: a Sequel to 'The Warden.' By the same Author. Crown 8vo. 5*s.*

Poetry and the Drama.

Select Works of the British Poets; with Biographical and Critical Prefaces by Dr. AIKIN: with Supplement, of more recent Selections, by LUCY AIKIN. Medium 8vo. 18*s.*

Goethe's Second Faust. Translated by JOHN ANSTER, LL.D. M.R.I.A. Regius Professor of Civil Law in the University of Dublin. Post 8vo. 15*s.*

Tasso's Jerusalem Delivered, translated into English Verse by Sir J. KINGSTON JAMES, Kt. M.A. 2 vols. fcp. with Facsimile, 14*s.*

Poetical Works of John Edmund Reade; with final Revision and Additions. 3 vols. fcp. 18*s.* or each vol. separately, 6*s.*

Moore's Poetical Works, Cheapest Editions complete in 1 vol. including the Autobiographical Prefaces and Author's last Notes, which are still copyright. Crown 8vo. ruby type, with Portrait, 7*s.* 6*d.* or People's Edition, in larger type, 12*s.* 6*d.*

Moore's Poetical Works, as above, Library Edition, medium 8vo. with Portrait and Vignette, 14*s.* or in 10 vols. fcp. 3*s.* 6*d.* each

Tenniel's Edition of Moore's *Lalla Rookh*, with 68 Wood Engravings from Original Drawings and other Illustrations. Fcp. 4to. 21*s.*

Moore's Lalla Rookh. 32mo. Plate, 1*s.* 16mo. Vignette, 2*s.* 6*d.*

Maclise's Edition of Moore's Irish *Melodies*, with 161 Steel Plates from Original Drawings. Super-royal 8vo. 31*s.* 6*d.*

Moore's Irish Melodies, 32mo. Portrait, 1*s.* 16mo. Vignette, 2*s.* 6*d.*

Southey's Poetical Works, with the Author's last Corrections and copyright Additions. Library Edition, in 1 vol. medium 8vo. with Portrait and Vignette, 14*s.* or in 10 vols. fcp. 3*s.* 6*d.* each.

Lays of Ancient Rome; with *Ivry* and the *Armada*. By the Right Hon. LORD MACAULAY. 16mo. 4*s.* 6*d.*

Lord Macaulay's Lays of Ancient Rome. With 90 Illustrations on Wood, Original and from the Antique, from Drawings by G. SCHARF. Fcp. 4to. 21*s.*

Poems. By JEAN INGELOW. Ninth Edition. Fcp. 8vo. 5*s.*

Poetical Works of Letitia Elizabeth Landon (L.E.L.) 2 vols. 16mo. 10*s.*

Playtime with the Poets: a Selection of the best English Poetry for the use of Children. By a LADY. Crown 8vo. 5*s.*

Bowdler's Family Shakspeare, cheaper Genuine Edition, complete in 1 vol. large type, with 36 Woodcut Illustrations, price 14*s.* or, with the same ILLUSTRATIONS, in 6 pocket vols. 8*s.* 6*d.* each.

Arundines Cami, sive Musarum Cantabrigiensium Lusus Canori. Collegit atque edidit H. DRURY, M.A. Editio Sexta, curavit H. J. HODGSON, M.A. Crown 8vo. 7*s.* 6*d.*

Rural Sports, &c.

Encyclopædia of Rural Sports; a Complete Account, Historical, Practical, and Descriptive, of Hunting, Shooting, Fishing, Racing, &c. By D. P. BLAINE. With above 600 Woodcuts (20 from Designs by JOHN LEECH). 8vo. 42*s.*

Notes on Rifle Shooting. By Captain HEATON, Adjutant of the Third Manchester Rifle Volunteer Corps. Fcp. 2*s.* 6*d.*

Col. Hawker's Instructions to Young Sportsmen in all that relates to Guns and Shooting. Revised by the Author's SON. Square crown 8vo. with Illustrations, 18*s.*

The Dead Shot, or Sportsman's Complete Guide; a Treatise on the Use of the Gun, Dog-breaking, Pigeon-shooting, &c. By MARKSMAN. Fcp. 8vo. with Plates, 5*s.*

The Fly-Fisher's Entomology. By ALFRED RONALDS. With coloured Representations of the Natural and Artificial Insect. 6th Edition; with 20 coloured Plates. 8vo. 14*s.*

Hand-book of Angling: Teaching Fly-fishing, Trolling, Bottom-fishing, Salmon-fishing; with the Natural History of River Fish, and the best modes of Catching them. By EPHEMERA. Fcp. Woodcuts, 5*s.*

The Cricket Field; or, the History and the Science of the Game of Cricket. By JAMES PYCROFT, B.A. Trin. Coll. Oxon. 4th Edition. Fcp. 5*s.*

The Cricket Tutor; a Treatise exclusively Practical. By the same. 18mo. 1*s.*

Cricketana. By the same Author. With 7 Portraits of Cricketers. Fcp. 5*s.*

The Horse: with a Treatise on Draught. By WILLIAM YOUATT. New Edition, revised and enlarged. 8vo. with numerous Woodcuts, 10*s.* 6*d.*

The Dog. By the same Author. 8vo. with numerous Woodcuts, 6*s.*

The Horse's Foot, and how to keep it Sound. By W. MILES, Esq. 9th Edition, with Illustrations. Imp. 8vo. 12*s.* 6*d.*

A Plain Treatise on Horse-shoeing. By the same Author. Post 8vo. with Illustrations, 2*s.* 6*d.*

Stables and Stable Fittings. By the same. Imp. 8vo. with 13 Plates, 15*s.*

Remarks on Horses' Teeth, addressed to Purchasers. By the same. Post 8vo. 1*s.* 6*d.*

On Drill and Manœuvres of Cavalry, combined with Horse Artillery. By Major-Gen. MICHAEL W. SMITH, C.B. Commanding the Poonah Division of the Bombay Army. 8vo. 12*s.* 6*d.*

The Dog in Health and Disease. By STONEHENGE. With 70 Wood Engravings. Square crown 8vo. 15*s.*

The Greyhound in 1864. By the same Author. With 24 Portraits of Greyhounds. Square crown 8vo. 21*s.*

The Ox, his Diseases and their Treatment; with an Essay on Parturition in the Cow. By J. R. DOBSON, M.R.C.V.S. Crown 8vo. with Illustrations, 7*s.* 6*d.*

Commerce, Navigation, and Mercantile Affairs.

The Law of Nations Considered as Independent Political Communities. By TRAVERS TWISS, D.C.L. Regius Professor of Civil Law in the University of Oxford. 2 vols. 8vo. 30*s.* or separately, PART I. *Peace*, 12*s.* PART II. *War*, 18*s.*

A Nautical Dictionary, defining the Technical Language relative to the Building and Equipment of Sailing Vessels and Steamers, &c. By ARTHUR YOUNG. Second Edition; with Plates and 150 Woodcuts. 8vo. 18*s.*

A Dictionary, Practical, Theoretical, and Historical, of Commerce and Commercial Navigation. By J. R. M'CULLOCH. 8vo. with Maps and Plans, 50*s.*

The Study of Steam and the Marine Engine, for Young Sea Officers. By S. M. SAXBY, R.N. Post 8vo. with 87 Diagrams, 5*s.* 6*d.*

A Manual for Naval Cadets. By J. M'NEIL BOYD, late Captain R.N. Third Edition; with 240 Woodcuts, and 11 coloured Plates. Post 8vo. 12*s.* 6*d.*

Works of Utility and General Information.

Modern Cookery for Private Families, reduced to a System of Easy Practice in a Series of carefully-tested Receipts. By ELIZA ACTON. Newly revised and enlarged; with 8 Plates, Figures, and 150 Woodcuts. Fcp. 7*s.* 6*d.*

The Handbook of Dining; or, Corpulency and Leanness scientifically considered. By BRILLAT-SAVARIN, Author of 'Physiologie du Goût.' Translated by L. F. SIMPSON. Revised Edition, with Additions. Fcp. 3*s.* 6*d.*

On Food and its Digestion; an Introduction to Dietetics. By W. BRINTON, M.D. Physician to St. Thomas's Hospital, &c. With 48 Woodcuts. Post 8vo. 12s.

Wine, the Vine, and the Cellar. By THOMAS G. SHAW. Second Edition, revised and enlarged, with Frontispiece and 31 Illustrations on Wood. 8vo. 16s.

A Practical Treatise on Brewing; with Formulæ for Public Brewers, and Instructions for Private Families. By W. BLACK. 8vo. 10s. 6d.

Short Whist. By MAJOR A. The Sixteenth Edition, revised, with an Essay on the Theory of the Modern Scientific Game by PROF. P. Fcp. 3s. 6d.

Whist, What to Lead. By CAM. Second Edition. 32mo. 1s.

Hints on Etiquette and the Usages of Society; with a Glance at Bad Habits. Revised, with Additions, by a LADY of RANK. Fcp. 2s. 6d.

The Cabinet Lawyer; a Popular Digest of the Laws of England, Civil and Criminal. 20th Edition, extended by the Author; including the Acts of the Sessions 1863 and 1864. Fcp. 10s. 6d.

The Philosophy of Health; or, an Exposition of the Physiological and Sanitary Conditions conducive to Human Longevity and Happiness. By SOUTHWOOD SMITH, M.D. Eleventh Edition, revised and enlarged; with 113 Woodcuts. 8vo. 15s.

Hints to Mothers on the Management of their Health during the Period of Pregnancy and in the Lying-in Room. By T. BULL, M.D. Fcp. 5s.

The Maternal Management of Children in Health and Disease. By the same Author. Fcp. 5s.

Notes on Hospitals. By FLORENCE NIGHTINGALE. Third Edition, enlarged; with 13 Plans. Post 4to. 18s.

C. M. Willich's Popular Tables for Ascertaining the Value of Lifehold, Leasehold, and Church Property, Renewal Fines, &c.; the Public Funds; Annual Average Price and Interest on Consols from 1731 to 1861; Chemical, Geographical, Astronomical, Trigonometrical Tables, &c. Post 8vo. 10s.

Thomson's Tables of Interest, at Three, Four, Four and a Half, and Five per Cent., from One Pound to Ten Thousand and from 1 to 365 Days. 12mo. 3s. 6d.

Maunder's Treasury of Knowledge and Library of Reference: comprising an English Dictionary and Grammar, Universal Gazetteer, Classical Dictionary, Chronology, Law Dictionary, Synopsis of the Peerage, useful Tables, &c. Fcp. 10s.

General and School Atlases.

An Atlas of History and Geography, representing the Political State of the World at successive Epochs from the commencement of the Christian Era to the Present Time, in a Series of 16 coloured Maps. By J. S. BREWER, M.A. Third Edition, revised, &c. by E. C. BREWER, LL.D. Royal 8vo. 15s.

Bishop Butler's Atlas of Modern Geography, in a Series of 33 full-coloured Maps, accompanied by a complete Alphabetical Index. New Edition, corrected and enlarged. Royal 8vo. 10s. 6d.

Bishop Butler's Atlas of Ancient Geography, in a Series of 24 full-coloured Maps, accompanied by a complete Accentuated Index. New Edition, corrected and enlarged. Royal 8vo. 12s.

School Atlas of Physical, Political, and Commercial Geography, in 17 full-coloured Maps, accompanied by descriptive Letterpress. By E. HUGHES F.R.A.S. Royal 8vo. 10s. 6d.

Middle-Class Atlas of General Geography, in a Series of 29 full-coloured Maps, containing the most recent Territorial Changes and Discoveries. By WALTER M'LEOD, F.R.G.S. 4to. 5s.

Physical Atlas of Great Britain and Ireland; comprising 30 full-coloured Maps, with illustrative Letterpress, forming a concise Synopsis of British Physical Geography. By WALTER M'LEOD, F.R.G.S. Fcp. 4to. 7s. 6d.

Periodical Publications.

The Edinburgh Review, or Critical Journal, published Quarterly in January, April, July, and October. 8vo. price 6*s.* each No.

The Geological Magazine, or Monthly Journal of Geology, edited by HENRY WOODWARD, F.G.S.; assisted by Prof. J. MORRIS, F.G.S, and R. ETHERIDGE, F.R S.E. F.G.S. 8vo. price 1*s.* each No.

Fraser's Magazine for Town and Country, published on the 1st of each Month. 8vo. price 2*s.* 6*d.* each No.

The Alpine Journal: a Record of Mountain Adventure and Scientific Observation. By Members of the Alpine Club. Edited by H. B. GEORGE, M.A. Published Quarterly, May 31, Aug. 31, Nov. 30, Feb. 28. 8vo. price 1*s.* 6*d.* each No.

Knowledge for the Young.

The Stepping Stone to Knowledge: Containing upwards of Seven Hundred Questions and Answers on Miscellaneous Subjects, adapted to the capacity of Infant Minds. By a MOTHER. New Edition, enlarged and improved. 18mo. price 1*s.*

The Stepping Stone to Geography: Containing several Hundred Questions and Answers on Geographical Subjects. 18mo. 1*s.*

The Stepping Stone to English History: Containing several Hundred Questions and Answers on the History of England. 1*s.*

The Stepping Stone to Bible Knowledge: Containing several Hundred Questions and Answers on the Old and New Testaments. 18mo. 1*s.*

The Stepping Stone to Biography: Containing several Hundred Questions and Answers on the Lives of Eminent Men and Women. 18mo. 1*s.*

Second Series of the Stepping Stone to Knowledge: containing upwards of Eight Hundred Questions and Answers on Miscellaneous Subjects not contained in the FIRST SERIES. 18mo. 1*s.*

The Stepping Stone to French Pronunciation and Conversation: Containing several Hundred Questions and Answers. By Mr. P. SADLER. 18mo. 1*s.*

The Stepping Stone to English Grammar: containing several Hundred Questions and Answers on English Grammar. By Mr. P. SADLER. 18mo. 1*s.*

The Stepping Stone to Natural History: VERTEBRATE or BACKBONED ANIMALS. PART I. *Mammalia*; PART II. *Birds, Reptiles, Fishes.* 18mo. 1*s.* each Part.

The Instructor; or, Progressive Lessons in General Knowledge. Originally published under the Direction of the Committee of General Literature and Education of the Society for Promoting Christian Knowledge. 7 vols. 18mo. freely illustrated with Woodcuts and Maps, price 14*s.*

I. **Exercises, Tales, and Conversations** on Familiar Subjects; with Easy Lessons from History. Revised and improved Edition. Price 2*s.*

II. **Lessons on Dwelling-Houses and** the Materials used in Building Them; on Articles of Furniture; and on Food and Clothing. Revised and improved Edition. Price 2*s.*

III. **Lessons on the Universe;** on the Three Kingdoms of Nature, Animal, Vegetable, and Mineral; on the Structure, Senses, and Habits of Man; and on the Preservation of Health. Revised and improved Edition. 2*s.*

IV. **Lessons on the Calendar and Almanack;** on the Twelve Months of the Year; and on the appearances of Nature in the Four Seasons, Spring, Summer, Autumn, and Winter. Revised and improved Edition. Price 2*s.*

V. **Descriptive Geography with Popular** Statistics of the various Countries and Divisions of the Globe, their People and Productions. Revised and improved Edition. With 6 Maps. 2*s.*

VI. **Elements of Ancient History, from** the Formation of the First Great Monarchies to the Fall of the Roman Empire. Revised and improved Edition. Price 2*s.*

VII. **Elements of [Mediæval and] Modern** History, from A.D. 406 to A.D. 1862: with brief Notices of European Colonies. Revised and improved Edition. Price 2*s.*

INDEX.

ABBOTT on Sight and Touch 6
ACTON'S Modern Cookery 18
AIKIN'S Select British Poets 17
——— Memoirs and Remains..... 3
ALCOCK'S Residence in Japan..... 15
ALLIES on Formation of Christianity 13
Alpine Guide (The) 15
——— Journal (The) 20
APJOHN'S Manual of the Metalloids..... 8
ARAGO'S Biographies of Scientific Men 4
——— Popular Astronomy 7
——— Meteorological Essays..... 7
ARNOLD'S Manual of English Literature.... 5
ARNOTT'S Elements of Physics 8
Arundines Cami 17
Atherstone Priory 16
ATKINSON'S Papinian 4
Autumn Holidays of a Country Parson 6
AYRE'S Treasury of Bible Knowledge 13

BABBAGE'S Life of a Philosopher 3
BACON'S Essays, by WHATELY 4
——— Life and Letters, by SPEDDING.... 3
——— Works, by ELLIS, SPEDDING, and HEATH..... 4
BAIN on the Emotions and Will..... 6
——— on the Senses and Intellect..... 6
——— on the Study of Character 6
BAINES'S Explorations in S.W. Africa 15
BALL'S Guide to the Central Alps..... 15
———Guide to the Western Alps 15
BAYLDON'S Rents and Tillages..... 12
BLACK'S Treatise on Brewing..... 19
BLACKLEY and FRIEDLANDER'S German and English Dictionary..... 5
BLAINE'S Rural Sports..... 17
BLIGHT'S Week at the Land's End 16
BONNEY'S Alps of Dauphiné 15
BOURNE'S Catechism of the Steam Engine.. 12
——— Handbook of Steam Engine 12
——— Treatise on the Steam Engine.... 11
BOWDLER'S Family SHAKSPEARE..... ... 17
BOYD'S Manual for Naval Cadets 18
BRAMLEY-MOORE'S Six Sisters of the Valleys 16
BRANDE'S Dictionary of Science, Literature, and Art 9
BRAY'S (C.) Education of the Feelings..... 7
———Philosophy of Necessity..... 7
——— (Mrs.) British Empire 7
BREWER'S Atlas of History and Geography 19
BRIXTON on Food and Digestion 19
BRISTOW'S Glossary of Mineralogy 8
BRODIE'S (Sir C. B.) Psychological Inquiries 7
——— Works..... 10
——— Autobiography..... 10
BROWNE'S Ice Caves of France and Switzerland 15
BROWNE'S Exposition 39 Articles 12
——— Pentateuch 12
BUCKLE'S History of Civilization 2
BULL'S Hints to Mothers..... 19
——— Maternal Management of Children.. 19
BUNSEN'S Analecta Ante-Nicæna 13
——— Ancient Egypt..... 2
——— Hippolytus and his Age 13
——— Philosophy of Universal History 13
BUNSEN on Apocrypha..... 13
BUNYAN'S Pilgrim's Progress, illustrated by BENNETT 11
BURKE'S Vicissitudes of Families..... 4
BURTON'S Christian Church 3
BUTLER'S Atlas of Ancient Geography 19
——— Modern Geography..... 19

Cabinet Lawyer..... 19
CALVERT'S Wife's Manual 14
Campaigner at Home..... 6
CATS and FARLIE'S Moral Emblems 11
Chorale Book for England 14
COLENSO (Bishop) on Pentateuch and Book of Joshua..... 13
COLUMBUS'S Voyages..... 16
Commonplace Philosopher in Town and Country 6
CONINGTON'S Handbook of Chemical Analysis 9
CONTANSEAU'S Pocket French and English Dictionary 5
——— Practical ditto 5
CONYBEARE and HOWSON'S Life and Epistles of St. Paul 12
COOK'S Voyages 16
COPLAND'S Dictionary of Practical Medicine 10
——— Abridgment of ditto 10
COX'S Tales of the Great Persian War 2
——— Tales from Greek Mythology..... 16
——— Tales of the Gods and Heroes..... 16
——— Tales of Thebes and Argos 16
CRESY'S Encyclopædia of Civil Engineering 11
Critical Essays of a Country Parson..... 6
CROWE'S History of France..... 2

D'AUBIGNÉ'S History of the Reformation in the time of CALVIN 2
Dead Shot (The), by MARKSMAN 17
DE LA RIVE'S Treatise on Electricity 8
DELMARD'S Village Life in Switzerland.... 15
DE LA PRYME'S Life of Christ 13
DE TOCQUEVILLE'S Democracy in America 2
Diaries of a Lady of Quality..... 3
DOBSON on the Ox 18
DOVE'S Law of Storms 7
DOYLE'S Chronicle of England 2

Edinburgh Review (The) 20
Ellice, a Tale..... 16
ELLICOTT'S Broad and Narrow Way..... 13
——— Commentary on Ephesians 13
——— Destiny of the Creature..... 13
——— Lectures on Life of Christ 13
——— Commentary on Galatians 13
——— Pastoral Epist. 13
——— Philippians, &c. 13
——— Thessalonians 13
Essays and Reviews 18
——— on Religion and Literature, edited by MANNING 13
——— written in the Intervals of Business 6

FAIRBAIRN'S Application of Cast and Wrought Iron to Building..... 11
——— Information for Engineers .. 11
——— Treatise on Mills & Millwork 11
FFOULKES'S Christendom's Divisions 13
First Friendship 16
FITZ ROY'S Weather Book 7
FOWLER'S Collieries and Colliers 12
Fraser's Magazine 20
FRESHFIELD'S Alpine Byways 15
——— Tour in the Grisons 15
Friends in Council 6
FROUDE'S History of England..... 1

GARRATT'S Marvels and Mysteries of Instinct 6
GEE'S Sunday to Sunday 14
Geological Magazine 8, 20
GILBERT and CHURCHILL'S Dolomite Mountains 15
GILLY'S Shipwrecks of the Navy 16
GOETHE'S Second Faust, by Anster..... 17
GOODEVE'S Elements of Mechanism..... 11
GORLE'S Questions on BROWNE'S Exposition of the 39 Articles 12
Graver Thoughts of a Country Parson 6
GRAY'S Anatomy..... 10
GREENE'S Corals and Sea Jellies 8
——— Sponges and Animalculæ 8
GROVE on Correlation of Physical Forces .. 8
GWILT'S Encyclopædia of Architecture 11

Handbook of Angling, by EPHEMERA..... 18
HARE on Election of Representatives 5
HARTWIG'S Sea and its Living Wonders.... 8
——— Tropical World 8
HAWKER'S Instructions to Young Sportsmen 17
HEATON'S Notes on Rifle Shooting 17
HELPS'S Spanish Conquest in America 2
HERSCHEL'S Essays from the Edinburgh and Quarterly Reviews 9
——— Outlines of Astronomy..... 7
HEWITT on the Diseases of Women 9
HINCHLIFF'S South American Sketches.... 15
Hints on Etiquette 19
HODGSON'S Time and Space..... 7
HOLLAND'S Chapters on Mental Physiology 6
——— Essays on Scientific Subjects .. 9
——— Medical Notes and Reflections 10
HOLMES'S System of Surgery..... 10
HOOKER and WALKER-ARNOTT'S British Flora..... 9
HORNE'S Introduction to the Scriptures.... 13

HORNE'S Compendium of the Scriptures .. 13
HOSKYNS'S Talpa 12
How we Spent the Summer..... 15
HOWITT'S Australian Discovery 15
——— History of the Supernatural 6
——— Rural Life of England 16
——— Visits to Remarkable Places 16
HOWSON'S Hulsean Lectures on St. Paul.... 12
HUGHES'S (E.) Atlas of Physical, Political, and Commercial Geography 19
——— (W.) Geography of British History 7
——— Manual of Geography..... 7
HULLAH'S History of Modern Music 5
——— Transition Musical Lectures 5
HUMPHREYS' Sentiments of Shakspeare.... 11
Hunting Grounds of the Old World 15
Hymns from *Lyra Germanica*..... 14

INGELOW'S Poems 17
Instructor (The) 20

JAMESON'S Legends of the Saints and Martyrs 11
——— Legends of the Madonna 11
——— Legends of the Monastic Orders 11
JAMESON and EASTLAKE'S History of Our Lord 11
JOHNS'S Home Walks and Holiday Rambles 6
JOHNSON'S Patentee's Manual 11
——— Practical Draughtsman 11
JOHNSTON'S Gazetteer, or Geographical Dictionary..... 7
JONES'S Christianity and Common Sense .. 7

KALISCH'S Commentary on the Old Testament..... 3
——— Hebrew Grammar..... 3
KENNEDY'S Hymnologia Christiana 14
KESTEVEN'S Domestic Medicine 1
KIRBY and SPENCE'S Entomology 9
KNIGHTON'S Story of Elihu Jan 17
KÜBLER'S Notes to Lyra Germanica..... 14
KUENEN on Pentateuch and Joshua..... 13

Lady's Tour round Monte Rosa 17
LANDON'S (L. E. L.) Poetical Works..... 17
Late Laurels 16
LATHAM'S English Dictionary 3
LECKY'S History of Rationalism 2
Leisure Hours in Town 6
LEWES'S Biographical History of Philosophy 2
LEWIS on the Astronomy of the Ancients .. 4
——— on the Credibility of Early Roman History 4
——— Dialogue on Government..... 4
——— on Egyptological Method..... 4
——— Essays on Administrations..... 4
——— Fables of BABRIUS..... 4
——— on Foreign Jurisdiction 4
——— on Irish Disturbances 4
——— on Observation and Reasoning in Politics..... 4
——— on Political Terms 4
——— on the Romance Languages 4
LIDDELL and SCOTT'S Greek-English Lexicon ——— Abridged ditto 3
LINDLEY and MOORE'S Treasury of Botany. 9

LONGMAN'S Lectures on the History of England 1
LOUDON'S Encyclopædia of Agriculture 12
——————— Cottage, Farm, and Villa Architecture 12
——————— Gardening 12
——————— Plants 9
——————— Trees and Shrubs 9
LOWNDES'S Engineer's Handbook 11
Lyra Domestica 14
—— Eucharistica..... 14
—— Germanica 11, 14
—— Messianica 14
—— Mystica 14
—— Sacra 14

MACAULAY'S (Lord) Essays..... 2
——————History of England 1
——————Lays of Ancient Rome..... 17
——————Miscellaneous Writings 6
——————Speeches 5
——————Speeches on Parliamentary Reform..... 5
MACDOUGALL'S Theory of War 12
MARSHMAN'S Life of Havelock 3
McLEOD'S Middle-Class Atlas of General Geography 19
——————Physical Atlas of Great Britain and Ireland 19
McCULLOCH'S Dictionary of Commerce.... 18
——————— Geographical Dictionary 7
MACFIE'S Vancouver Island 15
MAGUIRE'S Life of Father Mathew 3
——————Rome and its Rulers 3
MALING'S Indoor Gardener..... 9
MASSEY'S History of England..... 1
MASSINGBERD'S History of the Reformation 3
MAUNDER'S Biographical Treasury 4
——————— Geographical Treasury 7
——————— Historical Treasury 2
——————— Scientific and Literary Treasury 9
——————Treasury of Knowledge..... 19
——————Treasury of Natural History .. 9
MAURY'S Physical Geography..... 7
MAY'S Constitutional History of England .. 1
MELVILLE'S Digby Grand 16
——————— General Bounce 16
——————— Gladiators 16
——————— Good for Nothing 16
——————— Holmby House 16
——————— Interpreter 16
——————— Kate Coventry..... 16
——————— Queen's Maries 16
MENDELSSOHN'S Letters 3
MENZIES' Windsor Great Park 12
——————— on Sewage.. 12
MERIVALE'S (H.) Colonisation and Colonies 7
——————— Historical Studies 1
——————— (C.) Fall of the Roman Republic 2
——————— Romans under the Empire 2
——————— on Conversion of Roman Empire..... 2
——— on Horse's Foot..... 18
——— on Horse Shoeing..... 18
——— on Horses' Teeth 18
——— on Stables 18
MILL on Liberty 4
———on Representative Government 4
———on Utilitarianism..... 4

MILL'S Dissertations and Discussions..... 4
———Political Economy 4
———System of Logic..... 4
———Hamilton's Philosophy 4
MILLER'S Elements of Chemistry..... 9
MONSELL'S Spiritual Songs..... 14
——————— Beatitudes..... 14
MONTAGU'S Experiments in Church and State..... 13
MONTGOMERY on the Signs and Symptoms of Pregnancy..... 9
MOORE'S Irish Melodies 17
——————Lalla Rookh 17
——————Memoirs, Journal, and Correspondence 3
——————Poetical Works..... 17
MORELL'S Elements of Psychology 6
——————— Mental Philosophy..... 6
Morning Clouds 14
MORTON'S Prince Consort's Farms 12
MOSHEIM'S Ecclesiastical History..... 13
MÜLLER'S (Max) Lectures on the Science of Language 5
——————— (K. O.) Literature of Ancient Greece..... 3
MURCHISON on Continued Fevers..... 10
MURE'S Language and Literature of Greece 3

New Testament illustrated with Wood Engravings from the Old Masters 10
NEWMAN'S History of his Religious Opinions 3
NIGHTINGALE'S Notes on Hospitals 19

ODLING'S Course of Practical Chemistry.... 9
——————Manual of Chemistry 9
ORMSBY'S Rambles in Algeria and Tunis .. 15
OWEN'S Comparative Anatomy and Physiology of Vertebrate Animals 8
OXENHAM on Atonement..... 14

PACKE'S Guide to the Pyrenees..... 15
PAGET'S Lectures on Surgical Pathology .. 10
——————— Camp and Cantonment.. 15
PEREIRA'S Elements of Materia Medica.... 10
——————— Manual of Materia Medica..... 10
PERKINS'S Tuscan Sculpture 11
PHILLIPS'S Guide to Geology 8
——————Introduction to Mineralogy.... 8
PIESSE'S Art of Perfumery 12
——————— Chemical, Natural, and Physical Magic 12
——————— Laboratory of Chemical Wonders 12
Playtime with the Poets..... 17
Practical Mechanic's Journal 11
PRESCOTT'S Scripture Difficulties 13
PROCTOR'S Saturn 7
PYCROFT'S Course of English Reading 5
——————— Cricket Field 18
——————— Cricket Tutor..... 18
——————— Cricketana 18

READE'S Poetical Works 17
Recreations of a Country Parson, SECOND SERIES 6
REILLY'S Map of Mont Blanc..... 15
RIDDLE'S Diamond Latin-English Dictionary 5
——————— First Sundays at Church 14
RIVERS'S Rose Amateur's Guide 9

ROGERS's Correspondence of Greyson..... 6
——————Eclipse of Faith..... 6
——————Defence of ditto 6
——————Essays from the *Edinburgh Review* 6
——————Fulleriana 6
ROGET's Thesaurus of English Words and Phrases 5
RONALDS's Fly-Fisher's Entomology 14
ROWTON's Debater..... 5
RUSSELL on Government and Constitution. 1

SAXBY's Study of Steam 18
——————Weather System..... 7
SCOTT's Handbook of Volumetrical Analysis 19
SCROPE on Volcanos 8
SENIOR's Biographical Sketches 4
——————Historical and Philosophical Essays..... 2
——————Essays on Fiction..... 16
SEWELL's Amy Herbert..... 16
——————Ancient History..... 2
——————Cleve Hall 16
——————Earl's Daughter..... 16
——————Experience of Life 16
——————Gertrude..... 16
——————Glimpse of the World..... 16
——————History of the Early Church..... 3
——————Ivors 16
——————Katharine Ashton..... 16
——————Laneton Parsonage..... 16
——————Margaret Percival 16
——————Night Lessons from Scripture.... 14
——————Passing Thoughts on Religion.... 14
——————Preparation for Communion..... 14
——————Readings for Confirmation 14
——————Readings for Lent..... 14
——————Self-Examination before Confirmation..... 14
——————Stories and Tales..... 16
——————Thoughts for the Holy Week..... 14
——————Ursula 16
SHAW's Work on Wine 19
SHEDDEN's Elements of Logic 5
Short Whist 19
SHORT's Church History 3
SIEVEKING's (AMELIA) Life, by WINKWORTH 3
SIMPSON's Handbook of Dining..... 18
SMITH's (SOUTHWOOD) Philosophy of Health 19
——————(J.) Voyage and Shipwreck of St. Paul 13
——————(G.) Wesleyan Methodism 3
——————(SYDNEY) Memoir and Letters.... 4
——————————Miscellaneous Works .. 6
——————————Sketches of Moral Philosophy 6
——————————Wit and Wisdom 6
SMITH on Cavalry Drill and Manœuvres.... 18
SOUTHEY's (Doctor) 5
——————Poetical Works..... 17
SPOHR's Autobiography 3
Spring and Autumn 14
STANLEY's History of British Birds..... 8
STEBBING's Analysis of MILL's Logic..... 5
STEPHENSON's (R.) Life by JEAFFERSON and POLE 3
STEPHEN's Essays in Ecclesiastical Biography..... 4
STEPHEN's Lectures on the History of France 2
Stepping Stone to Knowledge, &c..... 20
STIRLING's Secret of Hegel..... 6
STONEHENGE on the Dog..... 18
——————on the Greyhound 19

TASSO's Jerusalem, by JAMES..... 17
TAYLOR's (Jeremy) Works, edited by EDEN 14
TENNENT's Ceylon 8
——————Natural History of Ceylon 8
THIRLWALL's History of Greece 2
THOMSON's (Archbishop) Laws of Thought 4
——————(J.) Tables of Interest 19
——————Conspectus, by BIRKETT..... 10
TODD's Cyclopædia of Anatomy and Physiology 10
——————and BOWMAN's Anatomy and Physiology of Man 10
TROLLOPE's Barchester Towers 16
——————Warden 16
TWISS's Law of Nations 13
TYNDALL's Lectures on Heat..... 6

URE's Dictionary of Arts, Manufactures, and Mines 11

VAN DER HOEVEN's Handbook of Zoology 8
VAUGHAN's (R.) Revolutions in English History 1
——————(R. A.) Hours with the Mystics 7
VILLARI's Savonarola 3

WATSON's Principles and Practice of Physic 10
WATTS's Dictionary of Chemistry..... 9
WEBB's Celestial Objects for Common Telescopes 7
WEBSTER & WILKINSON's Greek Testament 13
WELD's Last Winter in Rome..... 15
WELLINGTON's Life, by BRIALMONT and GLEIG 3
——————————by GLEIG 3
WEST on the Diseases of Infancy and Childhood 7
WHATELY's English Synonymes 4
——————Logic 4
——————Remains..... 4
——————Rhetoric 4
——————Sermons..... 14
——————Paley's Moral Phylosophy 14
WHEWELL's History of the Inductive Sciences..... 2
Whist, what to lead, by CAM 19
WHITE and RIDDLE's Latin-English Dictionary..... 5
WILBERFORCE (W.) Recollections of, by HARFORD 3
WILLIAMS's Superstitions of Witchcraft .. 6
WILLICH's Popular Tables 19
WILSON's Bryologia Britannica..... 9
WOOD's Homes without Hands 8
WOODWARD's Historical and Chronological Encyclopædia 2

YONGE's English-Greek Lexicon 3
——————Abridged ditto 3
YOUNG's Nautical Dictionary..... 18
YOUATT on the Dog 18
——————on the Horse 18

SPOTTISWOODE AND CO., PRINTERS, NEW-STREET SQUARE, LONDON